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## Proceedings from the Conference on the Changing Role of Women in Our Changing Society

Women's Bureau, U.S. Department of Labor

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PROCEEDINGS

THE CHANGING ROLE OF WOMEN  
IN OUR CHANGING SOCIETY

University of Utah  
September 7 and 8, 1962

HQ  
1420  
.C6  
1962

SPONSORS:

Women's Bureau, U.S. Department of Labor  
State Industrial Commission  
Extension Division, University of Utah



PROCEEDINGS

*Conference on*

THE CHANGING ROLE OF WOMEN  
IN OUR CHANGING SOCIETY

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September 7 and 8, 1962

*Sponsored by:*

WOMEN'S BUREAU, U.S. DEPARTMENT OF LABOR  
UTAH STATE INDUSTRIAL COMMISSION  
UNIVERSITY OF UTAH EXTENSION DIVISION

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## PREFACE

Utah citizens are becoming aware of the changes in our society caused by our rapid technological and economic expansion, and of the problems as well as opportunities these changes are creating. In addition to the changes produced in our social structure, there are changes in the life-patterns of women.

Women have, on the average, a life expectancy of thirty to forty years beyond the time when their youngest child enters school; modern-day house-keeping, with all of its aids and conveniences, is not a full-time job during this period; women are anxious and entitled to make the most of this extra time to develop their special talents and skills and interests, to keep pace with the rapidly changing world and to contribute to that world significantly.

These potential years of opportunity and a woman's desire to use them, however, present problems when she no longer needs to spend her full time in the traditional role of mother and homemaker. What activities and interests will give to today's woman the direction, focus, and meaning she needs for her years beyond forty-five? How can she maintain the sense of purpose and the satisfaction which the responsibility and the care of her family gave her? What role can she now assume to make her life fruitful, to enrich her family and her community?

It was in response to this growing concern that the Extension Division of the University of Utah, the Women's Bureau of the United States Department of Labor, and the Utah State Industrial Commission sponsored a conference on the University campus September 7 and 8, 1962, on *THE CHANGING ROLE OF WOMEN IN OUR CHANGING SOCIETY*. This is a nationwide concern, as Mrs. Blanche T. Miner, only woman regent of the University of Utah, who presided at the Conference, pointed out:

"Although this is the first meeting of its kind in Utah, similar conferences have been and are being held in many areas of the United States, as the conviction becomes more general that a very valuable potential of brain power in our society has been neglected, and that more effective ways should be devised to help women put their talents to more productive and satisfying use. . . ."

Mrs. Miner quoted a statement of Mary I. Bunting, President of Radcliffe College, to which several speakers later referred.

"The battle for women's rights is over. The cause has been won. However, it has been assumed that while women are as educable as men, their intellectual development and performance need not continue beyond their middle twenties or whenever marriage claims them. This belief is wholly out of date in today's world of immeasurable intellectual, economic and political demands and opportunities. Educational objectives have been geared exclusively to vocational patterns of men. In changing that emphasis, however, our goal should not be to equip and encourage women to compete with men. The advancement of knowledge, the achievement of progress is not fundamentally a race between individuals or nations but a total of human enterprise. Higher education should not be a preparation for, but a continuing part of adult life."

A state university has a responsibility to the citizenry which supports it and to the society of which it is a part to lead the way in the development of educational programs that will be a continuing part of adult life. President A. Ray Olpin pointed this out when he welcomed the delegates:

"... The University of Utah is proud to be a part of this first state-wide conference concerned with the role of women in our society. Sponsorship of events such as this fulfills an obligation considered to be a part of our changing role as a state university. Certainly a university is a keeper of tradition, but it is also a creator, always probing the unknown in an effort to discover new and better relationships between man and his environment or woman and her environment — physical, social, and spiritual — to prepare for happier, more beneficial and more satisfying living. Though all of us recognize our own human tendency to resist change, to preserve that which is familiar and hence comfortable and comforting in the *status quo*, we also recognize, however unwillingly, the need, the fact and the desirability of change. . . .

"A poet of our times, who happens to be a woman, published an extremely successful book devoted to the very subject you will be considering in this conference. Perhaps you remember Ann Morrow Lindbergh's preface to her book *A Gift From the Sea*. I quote from that preface:

I began these pages for myself, in order to think out my own particular pattern of living, my own individual balance of life, work and human relationships. And since I think best with a pencil in my hand, I started naturally to write. I had the feeling, when the thoughts first clarified on paper, that my experience was very different from other people's. . . .

Besides, I thought, not all women are searching for a new pattern of living, or want a contemplative corner of their own. Many women are content with their lives as they are. They manage amazingly well, far better than I, it seemed to me, looking at their lives from the outside. . . .

But as I went on writing and simultaneously talking with other women, young and old, with different lives and experiences . . . I found that my point of view was not unique. In varying settings and under different forms, I discovered that many women, and men, too, were grappling with essentially the same questions as I . . . were often trying, like me, to evolve another rhythm with more creative pauses in it, more adjustment to their individual needs, and new and more alive relationships to themselves as well as [to] others.

"Now these lines written nearly ten years ago are a perceptive expression, I believe, of the core idea of this conference. It is the University's hope that the discussions and deliberations here will go beyond the expression of ideas and need to the development of new programs, new activities, new incentives, new services which we may offer the women of Utah to help them give creative, affirmative direction to the factor of change in their lives. This is a matter of importance to our homes, to our communities, and indeed to our world. For women's role always has been and always will be an integral part of our society and will contribute to the well-being of the world in which we live."

After extending greetings on behalf of the state of Utah, Governor George Dewey Clyde pointed out that it was most appropriate for such a meeting to be held in Utah because, with respect to women, Utah is unusual and perhaps unique in some particulars.

"In pioneer times, which are not very many years away in this young



land, Utah established an heroic tradition in which women figured as prominently as men. And these wonderful pioneer women were not merely devoted wives and mothers who shared their husband's toil and hardships and perils and raised wonderful families of children under frontier difficulties; they were also bright lights of civilization and refinement in the midst of a desolate wilderness. They helped make the forbidding desert blossom as a rose.

"The names of pioneer Utah women have become legends in our land and can never be forgotten. Utah has always honored womanhood and saluted the accomplishments of women. We were one of the very first states to accord to women the right of the ballot, and we have always been proud of both that historic fact and also that women's suffrage became a fact in this state without the tumultuous demonstrations and often violent conflicts that were seen in many other places.

"In Utah we have seen little or nothing of the sharp conflict of the new feminism with the old order. For we believe women can be active citizens, leaders in the community, accomplished musicians, artists or writers all without abandoning or neglecting the traditional role of wives and mothers, just as we saw that the pioneer heroines did use their manifold talents in spite of the exacting conditions and the opportunity for many varied activities without losing their interest in or neglecting their attention to homes and families.

"In today's challenging world, progress proceeds at a breath-taking pace and speeds beyond imagination. We are hard put to keep up with the times. Yet, in the midst of the glamour of the twentieth century, the old values and virtues retain their important place of honor amongst us. Under modern conditions woman's role continues to expand, and I for one am confident that you will fully meet the challenge and that the world will be a better place for your expanded participation in the affairs of community and state as well as those of the home."

Thus the registered delegates (513 women and 9 men), plus the 300 members of the Municipal League Auxiliary who were guests at the opening Friday morning session of the Conference, were led up to the keynote address.

This first state-wide Conference on THE CHANGING ROLE OF WOMEN IN OUR CHANGING SOCIETY was a fact-finding conference as well as an information-giving conference. It attempted, as the following Proceedings will show, to identify the opportunities and the problems; it provided current information on employment for women in Utah; it took a look at state and federal legislation for women workers; it considered community needs for volunteer help, outlined qualifications and training necessary, and learned of the women's volunteer programs as developed in Great Britain; it provided information about cultural programs and leisure-time pursuits; it looked at educational opportunities for and the needs of women; it considered personal and community attitudes toward women's changing roles; and it was confronted by the challenge of planning and paying for the kind of life we want for a burgeoning population.

The Proceedings that follow are published in the hope that they will recall the conference to the participants, serve as stimulation and information to those unable to attend, and perhaps be the first step in solving some of the problems. The first step is the *awareness* that there are problems, and that they are men's problems as well as women's — that they are the family's problems — for, as Dean Frobes and others repeatedly pointed out in the conference, "You cannot have a liberated woman unless the man, the children, the important people in her life, are liberated too."

The 1962 Conference was not intended as a problem-solving conference, either for personal or social problems. But it was hoped that the participants, having been presented with many facts and an opportunity in discussion groups to share ideas and experiences and knowledge, might begin to identify some of the problems, meet them, and then take advantage of the opportunities of this changing society.

The 1962 Conference was at least a beginning.



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# WOMEN IN A CHANGING SOCIETY

## *Introduction of Keynote Speaker*

Lady Reading was introduced by Mrs. Belle Smith Spafford, President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, herself an example of the successful fulfillment of many of the roles a woman may be expected to assume during her lifetime: wife, mother, teacher, writer, editor, humanitarian, executive, civic and community worker, and spiritual leader. She has served on state, national and international committees on behalf of women and humanity. In 1951 she received the Alumni Distinguished Service Award and in 1956 an honorary Doctor of Humanities degree from the Brigham Young University.

In introducing Lady Reading, Mrs. Spafford said:

It is an honor to introduce to you today the keynote speaker for this conference, a woman generally acknowledged to be one of the foremost women of the British Commonwealth, and one of the most distinguished women of the world. . . . She is a member of the British Parliament. . . . where she has been instrumental in placing on the statute books of Great Britain some excellent social welfare legislation.

In my opinion, however, her great work has been as chairman of the Women's Volunteer Service Organization (WVS) of Great Britain. Founded in 1938 at the request of the cabinet of the day, the organization, under the leadership of our speaker as its chairman, became an effective women's Civil Defense Unit, with a membership of over two million women. Its valiant performance during the war years, particularly during the days of the London Blitz, won the confidence and the gratitude of the nation and the admiration of the world.

Since the war, under the resourceful steersmanship of its chairman, the organization has been held intact and has been converted into a sound, effective peace-time organization with varied and broad programs: the meals-on-wheels project, homemaker service, refugee programs, and prison welfare programs. I have seen this organization in operation at first hand. It is composed of ordinary women working on an extraordinary scale.

This distinguished woman has received honors both at home and abroad. She received Britain's highest honor when she was made a Dame Grand Cross of the Order of the British Empire. In 1951 she was made Dame of Justice and Grace of the Order of St. John, the oldest and most venerable of the European honors. She has been honored academically in America by Yale University and by Smith College with honorary Doctorate of Law degrees. She is the widow of the First Marquis of Reading, one of Britain's most brilliant and great leaders, who served his nation as Lord Chief Justice, as Ambassador to the United States, and as Viceroy of India.

Our guest speaker has a sincere love for people, a deep understanding of human nature, a sensitiveness to human needs, resourcefulness



in meeting these needs, and always the courage of her convictions. She has a delightful sense of humor that carries her through the shoals and troubled waters. She is one of the world's foremost advocates of volunteer service. To me she is a choice and valued friend. I am pleased to introduce to you at this time, the Dowager Marchioness of Reading.

## KEYNOTE ADDRESS

THE DOWAGER MARCHIONESS OF READING

London, England

Your Honor, Mr. President, Ladies and Gentlemen. I would like to say to you straight off what a tremendous pleasure it is for me to be allowed to be with you today to participate in this great convention which, as President Olpin, Mrs. Miner and His Honor the Governor have said, is the starting point for something I am quite sure will be very great.

And when I say it is a pleasure, I hope you will believe that the sincerity of the few words that I use is the depth of the feeling I have; for when I was asked to come, I was thrilled to be invited because Esther Peterson and I have worked together on many programs, and she is my friend.

I came to Utah the first time because I had met four women in Europe — four women of such grandeur of character that I determined to bring myself to this, for me, completely unknown place in order to see what made such women “tick,” to see what was the influence that made the character, to understand for myself what I could take in the way of ideas to translate into my own work. This was four years ago. I came here, I met people, I gained a friend in Mrs. Spafford. She came and stayed with me in England, and we have corresponded and we have built into the work we each do the true friendship we have, which is the finest way of using friendship.

When I heard His Honor say that today there were new frontiers, I marveled to recognize that today all of us all the time are on the frontier of world situations and the future that we ourselves must influence. President Olpin talked of what that great woman, Ann Morrow Lindbergh, wrote, and I thought back to the time that she wrote those lines. She is a woman as we would like to have women, so meek and of such true humility that she did not think that book was worth publishing until other people begged her to have it produced. This is the note I would like to take in talking about “The Changing Role of Women in Our Changing Society.” And as I start to speak to you today, I would like to be allowed the honor of speaking to you seriously on a very broad basis.

We, the women of the world, know extremely well that this thing we are examining is neither for our own community, nor for our own state, nor even for our own country that we all love. It is for the world. It is on a long-term basis for those who come after us, and unless we look at this question on the broadest lines, unless we have the courage to face the disappointment, the frustration, the obstacle that confronts us, we are never going to be able to achieve what the President outlined in his opening talk. *I believe that*

women can do anything. I am not a feminist. I don't think we need to be. Women, if they use themselves to best advantage, can do any single thing that is necessary. But I do believe that we have come to a time when women who have so much power must also assume the responsibility which goes with that power or their effort may not in the long run result in what we all know is right.

I should like to approach the whole subject on the basis of "What do we women think there is in life for us? Are we here to serve others? Are we here to live something bigger than ourselves? Are we here in fact to be of use to future generations? Where are we going?"

The answer to me is, "We should be going towards peace." We should be aiming, each one in her small way, by adding one contribution to the other, to make a mighty whole. We should be aiming to attain peace for the world, contentment of living, and happiness in undertaking for those who come after us. And this is a big thing. It means that we have got to stretch the walls of space; we have to look right into the future, courageously, continuously, and determinedly. What edifice we erect ultimately is not of great importance. It is the foundations on which we build that matter. The work of today that we are discussing now is to establish on a long-term basis that right shall dominate and that the children of tomorrow's tomorrow shall live in contentment and happiness.

We are not working for a quick return, but for something much, much further in time, something that those of you who are young may see, and which undoubtedly, God willing, your children and your children's children will enjoy. Those of us who are older will die without seeing it, but we shall die in the knowledge that we have started towards something that is good, and surely that is enough! Too many people have talked of peace and done nothing practical about it. I hope that at the end of this convention, you, each one of you, will be able to take back with you something practical on which you can start working.

In my country we have a good story about a grasshopper. It was a very profligate grasshopper, nice looking, with a good voice. It spent the entire summer enjoying itself to the full, and suddenly realized that the frosts were coming. This miserable grasshopper, when it realized what was coming, rushed off to its nearest relative, which was an ant, and said, "Ant, ant, dear Aunt ant, what shall I do? I've got nothing put by for the winter. Destitution and death await me. What am I to do?"

The ant was rather a prissy old lady — I think she must have been a spinster — turned around and said to the grasshopper, "Now, nephew, don't worry. All you've got to do is to turn yourself into a cockroach, find a really untidy, sluttish housewife, go and live in her kitchen, and you'll have plenty to eat. She'll drop bits of sugar on the floor, she'll leave things dirty about and you will have enough to live comfortably through the winter." And the grasshopper was overjoyed. He said, "Oh, ant, dear Aunt ant, you are wonderful, thinking of such a solution. Now just tell me, how do I turn into a cockroach?" And she looked at him and she said, "I only deal with policy. Details must be arranged elsewhere."

I think what we have got to do is to get down to some practical ways of doing this job. In everything in this world it is necessary both to have vision and aim fixed high — but one's feet must be sufficiently, strongly planted on the ground so that the job really can be done. And if we are going to get to the practical things today, I say the first thing we should examine is "what the need is for women, and where."

The need is obviously in every sort and kind of job, on a part-time or full-time, on every sort and kind of a basis. And Dr. Bunting, I think, is absolutely right when she says that women need training. But I believe that the first job of a woman is to be a woman. Quite honestly, if we were once to abrogate being women, we should be sunk! There are many, many troubles to contend with, and we have a lot in our armory of womanhood, and we do not want to lose any of those strengths or we shall arrive at a situation where we should not be nearly as strong or useful as we are now.

And so, having recognized the necessity of the home's coming first, I think we must accept what has already been said, and is very clear to every one of us — that women are free earlier, that they are healthier in their undertaking, and that they live longer. This makes me ponder on what we, each one of us, ought to decide for ourselves. If any job is taken seriously, paid or unpaid — I don't think it makes the least bit of difference which — inevitably it becomes interesting. I believe that in whatever one does, whether one undertakes it professionally or on a volunteer basis, it is always necessary to have a sense of perspective, to be able to balance one factor against another in one's appraisal of things. And I believe most fundamentally that it is necessary to have a sense of humor, to be able to laugh at one's self with other people, rather than the reverse.

In my own organization, where I can say what I like, I always say, "If you haven't got a sense of humor, either resign or slit your throat, it doesn't matter which!" And the result is that little by little a sense of humor is cultivated by those who perhaps weren't confident that it was necessary to have it. And in that way, little by little, one achieves a readiness to take rebuffs, and in the long run a "give and take" which is of tremendous value in any work one does.

My experience with women lies in both the fields of paid and unpaid services. My great responsibility, as Mrs. Spafford has told you, has been in the field of voluntary service. In the war when we had two million women working, at that time we had one paid person to four thousand volunteers. This necessitated a great deal of thought, a great deal of adjustment in the making of the machinery. And I hope perhaps if I give you a little of the information that we have gleaned, it may in some way or another be of use to you.

In the war those women did many jobs: they clothed and they fed, they drove motor cars and they handled refugees, they looked after the children and they took care of the old people, they handled the welfare work for the enlisted men, and when all our knitwear factories were engaged in making parachutes, suddenly the government said, "We have to make knits for liberated Europe. How are we going to do it?" And we knitted up in the volun-



tary organization one hundred and twelve tons of wool in order to be able to supply it to Europe. I have always been very proud of that little piece of work, because that was at a time when every woman had to give her coupons for knitting wool. Every one of the women knitting had children or grandchildren, and yet the loss we had on the wool was the equivalent to a damp day or wet day in the weight of the wool. I think that stands for what I mean by integrity in voluntary service.

Many people ask me what I learned during those years. The first thing that I learned is that there is a thing that should be called, for want of a better name, the "privilege of service," and this is the thing that people have died for. The "privilege of service" is a thing worth thinking about. It is a deep and a real thing. It is a practical and an obvious thing.

The second lesson that I learned is that if you trust a woman to do what she has undertaken to do, she will never fail you. And the third thing I learned is that if you make work fun, the women will not tire and the output will be very great.

In Great Britain we have a very long and notable record of voluntary service. I know whenever I talk to my friends in Washington or New York who are in the legal profession they are surprised when I tell them that 91 per cent of the crime of Great Britain is tried by voluntary Justices of the Peace. The other large contribution in Great Britain of voluntary services is that of local authorities — mayors, lord mayors, and all the elected members of municipalities who serve without pay. And it is often a great hardship to a person to take on the very heavy duties of the civic authority and to have to get up at perhaps three or four in the morning to run their own business at the same time. I have often spoken at places in the country in England where perhaps the Chair has been taken for me by the mayor or the lord mayor and, if he is a railway man, he has got up at two in the morning to take the early three o'clock shift in order to be able to take the Chair in the afternoon. This is not a question of people with leisure. This is a question of people who *make* the time to do the job because they think it is worth doing in order to serve the community.

Our hospitals — and this is a fact with nationalized medicine — are entirely controlled by volunteers, and management of all the hospitals in Great Britain is vested in volunteers, appointed at the local level and carrying the full responsibility.

So, for us, when the war ended there was a big question in WVS: were we to change our role from war to peace, were we to disband, or what were we to do? And I recalled the histories I had read of American situations after the Civil War, and what happened in more recent times and in our own experience, and the demand there was in the social services for the participation of volunteer workers who could help in order to meet the difficulties that had to be dealt with. And that being so, WVS moved on to peace from war.

But the war had taught us many things. I remember just before the war going down to one of the big ports in the South of England and at that time I had nothing to sell except the gloves in my hand. There was no

wonderful meeting like this. I had to go and try to convince women that we should start an organization that might serve if there were war, and all the time we were praying that there wouldn't be a war!

And the Lord Mayor, who was a runty little man, took the Chair for me. He was very tiresome indeed — he not only slept in the Chair, he snored! And I was extremely cross with him, and after the meeting I said to him, "Lord Mayor, what do you think of this idea?" He said, "Punk, I think it's punk." I said, "I beg your pardon." He said, "I think it's punk. I'm sure it'll never be a success. I'll bet you it won't be a success."

I am not a betting woman, and I don't go to the races, and so when he said, "I'll bet you," I said, "All right. How much?" I thought he was going to say half a crown, which is about a quarter, but he said, "Twenty quid" which means sixty dollars. I had never done such a thing in my life, and then I thought, well after all, if I am going to give my life to this thing, I might as well give my over-draft as well. So I said, "All right," and off I went. And then I forgot all about my runty little Lord Mayor. I forgot all about everything because war came and one worked day and night without ever seeming to sleep at all.

And then a few years after, I went down to this place again, and there was the little runty Lord Mayor again. I said, "Hello, Lord Mayor, how are tricks?" And he said, "Rotten." And I said, "Why?" He said, "I owe you twenty quid." (He never paid me. ) And I said, "How come you owe me twenty quid?" And he said, "When Dunkirk took place we, like every other south coast port, sent everything we had. We sent our paddle steamers, we sent our ordinary ships, we sent our yachts, we sent our outboard motors, we sent our sailing boats. And the ships came back loaded to the gunnels — men and equipment! And the women were there. I thought they wouldn't be, but they were there. We opened our cinemas, we opened our schools, we opened our rest centers, we opened our churches and chapels. The men came in so tired that they dropped asleep as they sat on the floor. And the women rolled them into rows. They took their equipment and stacked it at their heads. They took off their boots and their socks and they washed their feet as they lay asleep."

"And," said the Lord Mayor, "then I went to see what the women were doing, and I saw that they were washing the socks, and the water of the socks had blood in it, and I thought 'how those men's feet have bled,' and and I looked again, and I saw the blood was red blood, not brown blood, not from the socks, but from the hands of the women. And that's why I owe you twenty quid."

Those women weren't exceptional. Those women were just the same as every one of you. It's a silly little story, but to me it epitomizes that women, in doing little things, one added to the other, can give something to the world — by their determination, by their courage, by their not wanting things for themselves, but always wanting things for other people.

Because this is so, we decided that the women of WVS should give what they had in order to serve the community. We decided that the best way to organize was on a municipal basis, so that every municipality had

within it the strength of women ready to dedicate themselves. Of course, like you, we have many organizations — we have specialized organizations, we have religious organizations — but this was just a band of women ready to be called upon at any time, dedicated through their own personal faith, but nevertheless banded together, because they loved their country, because they wanted to serve their community, not looking for the grand or the great or the tremendous tasks, but looking for what had to be done and remembering that on the first Maundy Thursday the greatest Teacher of all time washed His disciples' feet to show that humility was the basis of all service.

As we started on this, we realized that there was a reason why the volunteer was not always accepted by the professional and this was that there had to be confidence in her. We reminded our women that an Englishwoman's word is as good as her bond. She doesn't need to sign and say that she'll be there, but if she says that she will do a job, she'll do it, and she must be relied upon to do that job. Of course it wasn't always easy to start off. Take for instance, the oldish, rather doddery girls. They thought they had nothing to contribute. I think that's wrong. All ages, all shapes, all sizes, all stages have something to give.

I remember one old girl — she really was rather doddery — didn't seem as if she could do very much. She said, "Well, I don't think I can do anything." And I replied, "I think you could. I think in life there is a need for a listener. Why couldn't you be a listener to bomb stories?" (I know this is necessary, because I have three very good bomb stories myself and nobody has ever listened to all three, so it's necessary to have them.) And she then indicated she didn't mind doing that, but she was rather nervous and she would always go to a shelter whenever there was a raid.

So first of all she used to go and sit with old people who were bed-ridden, and she would talk to them and listen to their stories, but whenever the siren went, down she'd dash into the air-raid shelter. And one day she said, "Do you think that what I'm doing is good enough?" And we answered, "Yes, but before you dash down to the shelter, it would be a good idea to make a cup of tea for the old lady you are leaving above ground." And she did it, and she did it for a long time, and the last time I saw her was when we dug her out, and her finger was through the tea cup, but she was dead.

That's what I believe is faithful until death, not in big things, not in things that matter, glamorous from a newspaper point of view, but doing a thing so that the person for whom you are working relies on you and believes in you right to the very end. A volunteer must understand that if she is to be accepted as a worthwhile person, either by the professional or by those people who are requiring service from her, she must honor her understanding to the very full.

I believe that the free people of the countries we represent, the freedom-loving countries, can show by the way we live to other countries the thing that is worthwhile. But I do not believe that we, as women, ever realize our strength, our potential and our actual strength. I do not think we remember that the outlook of the individual in the aggregate is the outlook of the nation, and if the majority of the people have a good outlook, that is a good

nation. But if people cannot take the trouble or do not have a good outlook, that is a bad nation. The weaknesses of a nation reflect the individuals that make up that nation, and the strength of a nation is a most wonderful thing, because if it is a strength for good, then peace must come to the world. The ultimate strength of the nation does not lie in her trading, nor yet in the volume of her exports. It is not found in her banking operations or even in the acumen of her leaders. *The ultimate strength of a nation lies in the character of the men and women that make that nation*, and I, personally, believe that voluntary service in all its many aspects is an integral part of that character.

If that is really so, then every person ought to be ready to do a job within the community as his contribution to the community. In WVS we give our workers emergency training, training that makes them useful, as Mrs. Spafford has said, on a civil defense basis, but training which also makes them valuable members of the community on a day to day basis. If a sudden tragedy strikes, you need and you call for the help of a doctor, a nurse, a hospital and a telephone operator, and an ambulance driver. All these people you expect to be thoroughly trained. Why shouldn't they expect you, the volunteer, also to be well trained? And this is where I am quite convinced that all volunteers should take the trouble to fit themselves to the job they are going to do, because I believe it is the job that counts, not the person. And if I am right, this means one should fit one's self to do the job.

I found that very truly one time in the war when I was up in Lancashire. It was a very bad night. Bombs were coming down like anything. The houses were falling down, and death and destruction were everywhere. In the morning I was out with the others and there were many houses down. On each side of a great heap of rubble two-party walls were swaying back and forth. It was the most frightening thing I have ever seen, even more frightening than what I imagine an earthquake\* can be, because it was so prolonged.

And the man in charge of the operation said to me, "We want a volunteer to go down. There is a woman and her four children in the cellar. We can't make the woman hear, so we think she's badly hurt, and somebody must go down, but it must be somebody very small, because the hole we can make is so narrow only a very tiny person can go down." And then he added, "Whoever goes down must realize that she has only a forty-five per cent chance of coming out again intact."

I called for volunteers. I think it was one of the most difficult things I have ever had to do. And they came forward. And the woman who was the right shape (and it is so ridiculous that shape should count on occasion) said she would go down and she had her knowledge through learning of first aid and everything else. I said to her, "Are you married?" and she answered, "Yes." And I said, "Have you any children?" And she said, "Yes." I said, "How old are they?" She said, "Fourteen and eleven." I said,

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\* Reference is to the earthquake which did extensive damage in the northern part of the state the day before the conference, September 6, 1962.



"You can't go down." And she said, "I'm not asking you. I'm going. I've got a good sister-in-law. If I don't come back, my children will be looked after, and I think the children down there need me more than my own children," and she went down. For six ghastly hours we stood about, handing things down to her, telling her what to do, watching to see whether the party-walls would crash down and kill the lot of them.

And after six hours we got her out, her and three children. The mother and one child were dead. And at the end of those six hours the woman who had gone down with *black* hair came back up with *white* hair. She took the children home, and she has been their foster mother ever since. And so the end of the story is a good one.

Now that woman had prepared herself. She never thought that she would be needed to do a thing like that. And I think all of us, every day, must look at this question of preparation for the role of volunteer very seriously. The ones who must look at it the most seriously are those in charge, because it is our responsibility to see that we make the preparation for the women in a shape in which they cannot only imbibe and absorb it, but put their skills to good advantage.

The organization to which I belong is nonsectarian and nonpolitical. This wasn't easy at the start. It is never easy for people to abdicate the strength or the power they have in other directions, and for this reason we had to show not only that we said we were nonsectarian and nonpolitical, but that we actually were. This on occasion has been difficult. But today WVS is accepted as such. And we work primarily for the community, but always for the nation we love, and ultimately for the world.

Our great belief is that domiciliary care is the way to look after people in the community. We try to avoid in every way we can institutionalization. And to do this we have invented some of the projects Mrs. Spafford mentioned to you.

*Home help, home care*, which means that if a woman is ill and if she is unable to look after her own home, we can bring someone in to look after that home. If she goes to the hospital and has complications, we bring a woman in to do the work of that house, so that the husband doesn't need to stop going to his work and so that his life can continue in a normal way. I don't need to tell you, all of you women, some of the difficulties that occur. For instance, if there is a very talkative *home help*, we send her to a deaf household. And if it is a young household with a young father, the mother in the hospital, we don't send a glamorous *home help*. We send an aged and rather toothless female. These are stupid little things, but these are the little things that make work go right, and although men might not recognize the full value until too late, we think it is a good thing to take a stitch in time!

We do a great deal of work of all sorts and kinds in connection with old people. We did not do so much for old people in Great Britain, indeed I don't think there was much done in the world, before the war. But we did have one wonderful old girl who was very badly hurt in the war, and I think the story is so amusing that I am going to give myself the pleasure of telling it to you. The old girl had an even older father, her father I think

was 92 or 93, and they were at home when a bomb brought the whole house down on top of them. There was a rescue squad out and they thought they heard a kitten mewing. And they dug for that kitten for seventeen hours. (I am always proud that men took the trouble to dig for seventeen hours for a kitten.) And at the end of the seventeen hours they realized it was a woman, not a kitten. And they dug for ninety-six hours before they got her out. There is, I believe, on record only one other person who has been buried this long. When we got the old lady out, she really was pretty spent. When the bomb had come, the father had fallen across her and the father had died, and a beam had fallen athwart the father. If the father hadn't fallen across her, she obviously would have been dead herself.

The old woman was completely paralyzed except for her head. She could talk, but that was all. We asked her, "How long do you reckon you've been there?" "Oh, about ninety hours." We said, "How do you know?" "Well," she said, "I thought I had better not go to sleep, so I sang all the hymns and all the nursery rhymes I know, and every time he comes over, I gives him 'God Save the King.'" We said, "Who do you give 'God Save the King' to?" She said, "Hitler, of course. That's how I kept the time. Every night when he came over I knew there was another night gone."

That old girl had the courage to go on. I should have given way much earlier, I'm sure. But she went on, and when I spoke to the medical officer, I asked, "What chance has she for recovering?" He said, "Slight, very slight. If you can keep her interest for forty-eight hours and keep her pepped up, then you'll get her through." And so we did everything we could. The Queen sent her a telegram. That pepped her up for quite a little time. Then we got her a pink blanket sent by the Queen. That pepped her up some more. She was showing off to everybody in the hospital, and she lived. Three years after, I saw her and she was recovered, all except her little finger. And she showed me her little finger that was still paralyzed, and when I said, "Don't worry, aunty, we'll get that fixed for you," she said, "You won't. It's my souvenir. I don't want to part with it."

We have learned lots of things about old people. We in WVS now run what I believe is the biggest single organizational program for old people in the world. We run two thousand clubs for the old people. That means a place where the old people can come and be, and have a midday meal, have that British institution, afternoon tea. And then we watch them and we see what they need in the way of attention. We give them interest, and we give them handicraft, and all that sort of thing. Things you all know about.

We run a great number of homes for old people to live in. In this case we let the old people bring their own furniture. We think they are so much happier with their own bits and pieces about them. Of course, it's much more trouble dealing with their things after the old people have died. But if the old people are happy, what does a little bit more trouble matter?

And we run a great number of flatlets for old people, so that when they need a little care, but not too much, they don't feel they have to go to an institution. They are looked after in a way that is compatible with their own way of living and yet at the same time they can have that little bit of

extra care that is necessary. But no institutionalization, because we believe that the *dignity* of the individual should be preserved all the way, right to death. And we think that men and women would rather live with their own belongings instead of being beautifully cared for somewhere else where they have been transplanted.

We also have a program which we invented, and an American friend of mine thought up the name. It is called *meals-on-wheels*. It consists of taking a hot midday meal to a person who is home-bound or bedridden, and you can imagine a little bit of the difficulty of it. One must market, cook, one must deliver the meal hot, one must run transport in a way that is economical. All these things must be handled with the utmost expediency and all on voluntary service.

And so, in order never to have a letdown, there are always two people assigned to every job. If one falls down, the other takes over, and vice versa. Last year we did three million meals-on-wheels, and we are rather proud of that, because it is a very, very difficult job but a worthwhile one. The woman who goes in with the meal-on-wheels watches. She sees what is necessary in the home. She sees perhaps that the old person doesn't look too well and that the doctor had better come in, or that the home nurse had better be asked to look at the old person. She sees that the bed linen isn't as clean as it should be and so she arranges for it to be washed. She nearly always takes a posy of flowers — we are a nation of flower lovers — and so we get the Girl Scouts to pick the flowers, and then we take the flowers to them. We get people who have gardens to give us not their surplus — we don't ask for surplus — we ask for something that hurts. We say, "Give us of your best. It will be well looked after and cared for." And we get it. The only thing we never do is, we never solicit money. We do the job with all the skills and with all the ability and with all the strength that the individual has.

To me voluntary service is very like love. It was once said that the measure of love is love without measure. It transcends everything. And I think that the measure of voluntary service can, in fact, be voluntary service without measure. But volunteers must fit themselves to give of their best. And they must be ready to work as a team with the professional. In my country we have achieved this. The volunteer and the professional work side by side. It is accepted that the person who has to work in order to earn the money to be able to live or to help others to live is the person who has the wage and we never take a job that a wage-earning person should have and for which there is a wage-earning person. But it has taken a long time to win the confidence of people. And there is only one way to win confidence and that is by delivering the goods full measure, well pressed down. We believe, in my country, that we should aim in this respect to give the equivalent of one hundred and twenty cents to the dollar, so that people know that we are real in what we are offering.

I personally think that voluntary service should be the giving of self, not the indulgence of what one would want to do, not "I should like to do this" or "I should like to do that," but "What is necessary within the community?" "How can I serve?" "What can I do in order to strengthen the hap-

piness of the community so that in turn my nation will become a nation that other countries would like to model themselves on?"

And for this I think it is necessary that interest, understanding, and generosity all be brought into play. But nothing is any use at all unless there is a deep conviction that what is being done is basically and spiritually good. One must believe that the job one is engaged upon is right and good and proper. And I believe one must be strong enough in one's own belief so that results can be good and in turn can influence the world. But this cannot come to pass unless the maximum number of people serve honestly and purposefully.

Voluntary service should be the proud expression of an undertaking of true responsibility. Those who undertake, must fit themselves in order to be able to steer the work of others. And this is where I speak to you very, very seriously, you, the women here. You who are here today have come because you believe that it is something that is necessary, something you want to be able to do within your own community. And long years of hard work — and I have worked very, very hard many, many years — have taught me that if one is to steer well, one must, one's self, fit one's self for that steersmanship. I don't believe it is necessary to be grand or great or have a big name to do great work. I think one needs to know what one is doing, and I am sure that one must have the opportunity to fit one's self for the work, not by just a few days' training, but by deep study and thought. I believe it is necessary to read the newspapers carefully because one must be aware of the trends within one's own community and within the world. It is necessary to watch the new legislation in regard to the laws that touch the work that one is interested in, because one must be proficient in the work itself and if one is to be proficient in one's work, one must have the tools with which to do it.

I am convinced, and I have stated this again and again, nationally and internationally, that if enough voluntary service is not forthcoming, it is the fault of those of us who are steering, not of the volunteers, because until the volunteers know exactly what is needed, where it is required, and how it should be supplied, they are at a loss as to how to undertake the job.

Voluntary service in my country is not given in large measure by the person of leisure. *It is the gift of the seeing and understanding person who makes the time to give.* And this is an interesting factor to consider.

And where does all this lead us? Not into space, but I hope into infinite understanding. All of us, every single one of us, love our country. We believe in our own community. We can play our part in re-establishing in the world the values that matter most. The ultimate worth of a country lies in the character of her people. Responsibility for that ultimate worth is in the hands of each one of us — men and women.

In my experience there are three things which make a real strength out of these intangible assets. The first is that if voluntary service is to be of use in a community to strengthen a community, the volunteer must be given the vision of the ultimate objective. The second is, that in some way the means must be devised and the volunteer must be given the determination to continue with the job. And the third, and perhaps the most difficult thing of



all, is to have the courage in steering to surmount not only the difficulties and obstacles which are encountered, but the personal dilemmas which are constantly intruding on one's self. One has to dominate one's self, if one is going to be allowed the privilege of helping to steer other people. And no man or woman is ever finished in that domination.

Voluntary service, like friendship, does not give the donor anything. It demands a great deal of the donor. It is like being a friend, as Emerson said, not having a friend. It consists of doing things, not having things done for you. The true endowment to the donor of voluntary service is apparent only when it has in fact denuded the donor of all but the capacity to continue giving. I believe that voluntary service to be sound and good must be based on practical and tested fundamentals, so that those who accept the challenge of responsibility must do so with the realization of the weight of the burden they are shouldering and appreciation of the seriousness of that responsibility. It must be idealistic in the vision with which it plans, it must have practical common sense in its doing, and it must have determined effort for its achievement.

For one's self, the three things that one must review and constantly revise are: there must be *purity of motive in your vision*, no influencing either because it is expedient or because one would like it, but the truest purity of motive — the purity of motive with which one hopes to face one's Maker; there must be *steadfastness of purpose*, the will to go on long after the strength to go on is spent, the readiness to go towards the objective one believes in because one has the faith to believe; and, a very difficult one to hold, there must be the *courage of determination*.

I met a day when even the faith I profess seemed in doubt to me. The world seemed as if it had come to an end fast. We stood alone and the world seemed gone by. And as one looked at the world, one said, "Is it nothing to you, all ye that pass by? Don't you understand the agony we are going through?" That was the time when the *courage of determination* was most difficult to hold onto. It meant holding onto the knowledge that one had had a faith, although the faith was shaky in one's hand. And God in His mercy brought it back.

We the workers, workers all of us, in various fields of endeavor, do not, I am quite confident, think of our work as for today. This is fundamentally important. We must be big enough and brave enough to think of the world and of tomorrow, not of our own petty needs and of our own local worries of today. We do not, I think, feel it is for ourselves. I think we believe that, in its manifold variety, our work is to help the boys and girls, the children of tomorrow, for whose survival in living in happiness, and with many good things, we can endure hardships as we strive for peace.

The glory of great nations has not been won or held by leaders. It has been achieved and retained by the mass of right-minded men and women whose belief has been in the rights of others, in fair play for all, and which they put ahead of their own personal wishes.

It will not be by the genius of the few that posterity will be served or peace won, but by the devotion and the faithfulness of the very, very many.

Governor Clyde



President Olpin  
Lady Reading  
Mrs. Spafford



Lady Reading

# OTHER ROLES IN A CHANGING SOCIETY

## PANEL PREVIEWS

### "WAYS OF ENRICHING SELF, FAMILY AND COMMUNITY"

"Panel Previews" served as a transition from the ideas expressed in the keynote address to the subject of the afternoon session, "ways of enriching self, family and community" — other roles women could fill when motherhood would no longer consume full time and attention. Lady Reading was invited to join the moderators of the afternoon panels:

DR. OAKLEY J. GORDON, Department of Psychology, University of Utah

DR. ALTON P. HADLOCK, Director of Statewide Services, Extension Division, University of Utah

MRS. S. S. KISTLER, Salt Lake Community Services Council and National Board of the Y.W.C.A.

DR. CHARLES H. MONSON, Department of Philosophy, University of Utah

DR. GORDON: I've been impressed with the fact that you, Lady Reading, were talking of the tremendous need to do volunteer work, and yet contrasted to this is Mr. Weed's presentation\* showing the need for women in our society to fill jobs. How do we budget this time? We only have so much time, how much time is to be given to volunteer work, how much time is to be given to going to work? Might this differ with different ages?

Mr. Weed's charts show that we can apparently expect women to have and raise a family and then go back to work. Is our society teaching this? Are there different ages when we fill different roles? Is there a best age for doing volunteer work? You, Lady Reading, have implied all ages.

MRS. KISTLER: Volunteer work very often leads to a profession. Frequently a person who is ill at ease, or lacks self-confidence, learns through volunteer work to overcome these. She is better prepared both in self-confidence, with experience and interest, when her family is grown and she can take a paid job.

DR. HADLOCK: I was very much impressed with what Lady Reading said about being prepared and preparing oneself for the job that he or she was going to be doing. This is a part of "helping oneself" — getting ready to do the kind of thing that she wants to do or that she expects to do at a future time.

DR. MONSON: A good many women go back to school to prepare themselves for a job after their family is gone. The matter of training for vocational employment is one of the more obvious reasons why people go back to school. But I think there are also more subtle reasons. Quite frequently women go back because of a feeling of inadequacy. They feel they lack

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\* Reference is to statistics given by Richard B. Weed in "Profile of Utah," which indicated a growing need for women in the Utah labor force in the coming years. Not all Utah communities are so fortunate — for some, unemployment is a serious problem. Because of this, the employment picture for Utah was given in the Friday morning session when an additional three hundred women, members of the Utah Municipal League Auxiliary, were in attendance. In this publication, however, "Profile of Utah" will be found where it more naturally falls, in the "Employment Aspects of a Changing Society," on page 33.

something that is intensely valuable and quite personal. They feel inadequate to express themselves or feel they lack sufficient knowledge. There are even more subtle reasons such as personal prestige. Perhaps once in a while somebody catches the real spirit of education itself, of learning for its own sake.

LADY READING: Could I come in here? I think that women are essentially modest. Men don't believe this, but it is true. Basically a woman is physically modest and therefore, mentally and spiritually she is also modest. And I think it is true to say she always thinks someone else will do the job better, and unless she does that, she is not a very nice woman. But against that, I think life is a school, and I think that we must realize that everything that is learned is not learned either at a desk or from a rostrum.

[As to Dr. Gordon's question on the allotment of time] in my country a woman works for money if she needs the money. That is right and fair. But even the woman who works for money makes time to do voluntary service. This is an expression of the debt she owes, as Emerson said, for "her room on earth." And I believe the two things are easily interlaced. In other words, the paid worker gives a little time, the woman who has enough money not to need to work gives a lot of time. But in the sight of God both contributions are exactly equal because it's what one can do.

I am quite convinced that the most difficult thing every woman has to face is to make the distinction between material and real values and not to think that something she hasn't got is much more valuable than something she has got. But I'd rather have the women not being sure of themselves. That way they would be much nicer women for the men.

DR. HADLOCK: It has been inferred a number of times that there are ages or stages — I would like to suggest four through which all of us go, men as well as women. Number one is when woman is newly married, the income is fairly low, the husband sometimes is going on to school. They have certain needs at this particular time that must be satisfied. The children are coming along. They must learn a lot of new things.

The second stage is when the children are in school. The mother is helping in the education of those children. Third is the stage of the empty nest when the children have left home, when the woman and her husband are alone. This is the time when women can provide the greatest service, but they cannot expect to provide that service then unless they begin at the beginning — they can't start in the middle. They have to keep going. Learning is a life-long continuing process. And finally, we come to what some have called the golden years, the senior citizen age, when the husband is retired. Both men and women must prepare for each one of these stages.

DR. GORDON: Are you suggesting that our society doesn't prepare the individual for these particular stages?

DR. HADLOCK: I think a person has to prepare himself.

LADY READING: But surely, that's life itself.

DR. MONSON: But to recognize that it is life itself is awfully important.



I suspect that many people too often overlook the fact that you need to keep learning to keep growing in order to keep living.

DR. GORDON: In other words, the empty nest, be it my wife or myself, shouldn't come to us as a surprise. In your earlier remarks and also here at the table, Lady Reading, I thought I got the idea — I don't know if I'm quoting you properly — that any job can be made interesting if it's considered to be a proper job. This is a viewpoint that probably may not have occurred to many people in my professional area. It seems that in industrial psychology we are always struggling with, "how can we make work more interesting," but always in terms of how do we rechange the job? It seems that you were suggesting that it is the attitude on the part of the person, that any job could be made interesting. If this is so (I'm intrigued with the possibility), then once again I'm wondering, how does the housewife or the husband face the problem of "boy, have I got a dull job," the housewife saying, "dishwashing is for the birds." Should they try to convince themselves that this is really interesting? Or should they seek elsewhere?

LADY READING: I personally think that if a person is bored or finds things dull, there is something the matter with the person. And this is the question of learning as you go through life. You learn every single day. I would tell you of an experience I had not long ago. I went to see a rag merchant. I was interested to see what was happening there for various reasons. There was an old crone, who looked like nothing in the whole world. I asked her, "Isn't this a horrible job?" She said, "No, it's wonderful. You try." She shut her eyes and she sorted things into sixty-nine different varieties, and she told me that as she sorted she thought of the sort of people that would be using the cottons or the silks or the satins. She made for herself a living thing of the job.

The other day I went into my spare bathroom and the plumber was there, and I said, "Good morning, Mr. Miller." And he said, "Good morning." And I asked, "Mr. Miller, do you like being a plumber?" And he said, "What?" And I said, "Do you like being a plumber?" He stepped to the bath and he turned the tap. And he said, "What did I do then?" And I said, "It must be a rather dull life, I thought you turned the tap." He said, "Not a bit. That's all you thought. I *know* that I'm releasing water from the mountains."

Now this is the attitude that makes work interesting. You have to have your vision and your understanding whatever your job is. I don't believe that most of us can change our jobs. So, I think that we have got to learn to bring the poetry, the prose that is going to ease that job into our lives and make it really interesting. And I think that the steersman has to provide that to the person who is doing the job. Is that fair?

DR. GORDON: Yes, I think that's fair. I don't know whether I can convince my wife of this, but I think it's fair.

DR. MONSON: That is a wonderfully healthy attitude, one that certainly should be encouraged. I don't think, however, we ought to minimize the

difficulties that are attendant within the various areas in which women might move. For instance, in the area of going back to school, I know a number of women I have had in classes and talked with, who find some very specific and difficult problems. There is the matter of competing with younger people; the fact that they haven't studied for some time, that they have lost the knack of studying; the fact that perhaps the mental processes might not work as rapidly as they used to. These are all very real, very genuine problems, with which I hope we will come to grips this afternoon in our section.

MRS. KISTLER: Lady Reading has so beautifully stressed the importance of training, and I think that this makes a job much more interesting. The more a person knows of a job, the more possibilities, the greater its potential. And also the more sure a person is as to how to perform in a job. This is particularly important today when volunteers are so desperately needed in so many areas in our communities.

LADY READING: I would like to say one other thing here, even at the risk of being presumptive coming in again, and that is I believe self-training is just as important as school-training. In my country we approach education rather differently than you do, but I think that we work the student far harder, inasmuch as he has to dig for his work or for his food, when you give it to him dished up very nicely.

DR. HADLOCK: I'm going to hire Lady Reading as a publicity agent for "adult education." Every time we run into a problem today in society, we tend to say, let's solve this by education. But people must recognize that in order to become educated, they cannot just sit back and absorb it. They must work at it. Education doesn't come easily. It's hard work, but it's fun. Adults, women in any of these stages, can find that they can learn. There is no truth in the old adage, "you can't teach an old dog new tricks." This saying is perfectly silly. I dare say that there are people in this audience who have learned a new language, or who have learned to drive an automobile, or who have learned a new recipe. This is learning. It completely throws out the old adage, which to some extent is the thing that has kept people from pursuing some kind of an educational program. Lady Reading has just inferred that it is a kind of do-it-yourself learning problem. This to me is "adult education."

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The afternoon session consisted of four concurrent groups that considered other roles in a changing society that might serve to enrich self, family and community: "going to work," "going back to school," "helping one's neighbor through voluntary service," and "helping oneself through meaningful leisure-time activities."

In each of these divisions, a panel discussed the topic, presented facts, suggested ideas, and raised questions, after which the sections divided into small discussion groups.

## GOING TO WORK

### *Panel Members:*

DR. OAKLEY J. GORDON, Department of Psychology, University of Utah, moderator

DR. WILLIAM H. BROWN, Director, Utah Psychological Center

MR. JACK C. HIGBEE, Litton Industries

MRS. BETTY KAY, Eitel-McCullough

MR. JENNINGS M. LEE, Utah Department of Employment Security

MISS JANE TAYLOR, General Services Administration, San Francisco

MRS. PAT WOODRUFF, Secretary, Office of AFL-CIO of Utah

Four areas in which problems might develop for women going to work were discussed by the panel:

*Family problems.* In making the decision to go to work, women face the problem of what it will mean to their husbands and children. If family disturbances occur, they are still just problems to be solved, and if the family is already pretty skilled at ironing out its problems, it should be able to handle the situation of the wife's going to work. Since there is no proven statistical relationship between working mothers and juvenile delinquency, this is not a factor, though it may be a real concern to parents. In fact, some children might even be better off if the mother is working than if she is at home. A poor mother would be a poor mother whether she works or not — in other words, a nonworking mother is not necessarily a "good mother."

The panel stressed that if a woman needs to or wants to go to work, it is very important to talk about it with husband and children, to listen to their feelings about it.

*Personal problems.* These problems have to do with such fears as wondering if she can find a job, or is age against her? Do employers want only the young girls? Once on the job, will she find the competition too keen? The panel gave many examples of employers who preferred the mature woman over young girls — their age and experience gave them more judgment, they tended to be more permanent than young girls hoping for marriage, and their families gave them a greater sense of responsibility. A skill, such as typing, knowledge of filing and shorthand, though not always necessary, is always an asset. One panel member from industry stated his belief that most jobs in business are not as demanding as the jobs a woman has faced at home, that industry does not set as high a standard as she does for herself.

*Where and how to find a job.* Many jobs for women are now available and more will be available in the future, most of which will be filled by women past thirty. Listings of available openings are found in state offices of Employment Security, in private employment agencies, in employment offices of universities, and in want ads of newspapers.

Women may be uncertain about how to approach a big corporation — they are frightened by the impersonal air. They should be assured, however, that the majority of the people behind the glass and mortar are nice, friendly, who know the feelings of a newcomer. Personnel offices are skilled in helping a person get started.

For an employment interview a woman should dress neatly, but not in her party finery. And the panel suggested that in applying for work she

should not say she is "just a housewife," but should mention what she can do and/or be willing to learn. Women going back to work are often highly motivated: children to put through college, mortgages to meet, or recent widowhood. Applicants so motivated can maintain that they are coming to do a job, that they have experience and a sense of responsibility.

*Problems encountered on the job.* Once on the job, a woman should watch and not bring trouble on herself by being overly sensitive, feeling discriminated against because of age or sex. A woman should not try to be "one of the girls" — any social relationships which develop should be a supplement to nonbusiness relationships. She should maintain a warm, interested relationship with her fellow workers — but use tact and objectivity in all her dealings with them.

On the other hand, a woman should not bring too high a standard to the job. Remember the supervisor and other employees were carrying out responsibilities before. A new person trying to straighten everything out all at once will only cause resentment and resistance, so one should take the bad with the good and keep a sense of humor.

Some companies feel that women do not make good foremen or supervisors — this may be just sort of a circular prejudice, but nevertheless there are fewer supervisory jobs open to women than to men at this time. The federal government is breaking this tradition in its employment policies. It has also been typical for women to receive less pay than men — sometimes even in similar jobs. This tradition too is on its way out. The woman who enters the world of business should not be surprised to find some of these discrepancies between the treatment of men and women. She should remain a "woman" but perform as an "employee" with the feeling that the chances are becoming better each year that each employee will be treated according to his or her merit.

## SUMMARY OF GROUP DISCUSSIONS:

Major problems identified and discussed by the eight groups in this section were:

*Personal and family problems.* These problems are psychological, sociological, and financial. Reasons for going to work differ with the status of the woman: is she married with financial needs, a widow, an unmarried mature woman? Many women need to overcome a feeling of inadequacy upon returning to work. Instead of having guilt feelings about going to work, a mother could use this as an opportunity to teach husband and children shared responsibility. A woman does not have to be a martyr, but must decide for herself if she is actually hurting anyone by going to work.

Working outside the home might make a woman more efficient in the home. One group pointed out that men, too, have to make decisions: is my responsibility greater to my family, my community, my job? Some men, like some women, bite off too much, and their families come last.

*Training necessary to go back to work.* There was some discussion as to whether training could be done on the job or whether special retraining



centers were necessary. One group stated that persons on welfare should be encouraged to go to school and retrain for employment and that more adult trade education would help to reduce unemployment. There is a need for reciprocal certification between states in professions.

*Kinds of jobs open to women.* Although there was recognition that many jobs are open to women today, there were objections to the age limitations still placed on some jobs, such as teaching. It was felt that there should be some way of equating the impact of pensions and social security on employment opportunities for older women. Most groups discussed the fact that women do not get the better paying jobs, that they are not given supervisory jobs. Vacation and insurance benefits for regular part-time workers would be an incentive to trained women to re-enter the labor market.

*Problems encountered on the job.* Almost all groups considered the question of equal pay for equal work. Women get lower pay because they accept lower pay. The groups considered not only equal pay for comparable occupations, but for both sexes and for full- and part-time workers. Does it cost more to train a woman or a man? Does it cost more to hire a woman than a man? Are facilities for women any more expensive to install and maintain than facilities for men? However, two groups said that as long as women demand special concessions in hours or working conditions, they are not actually doing an equal job.

*Need for counseling young people.* Unfortunately there are too few counselors for high school students, and they do too many things besides counseling. Counselors should be helping high school students plan for their future, for vocational requirements or college requirements. There is a lack of career exploration in depth. New York schools provide intern experience in industries and business for their students. "Although we live for the present, we must plan for the future."

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## GOING BACK TO SCHOOL

### *Panel Members:*

DR. CHARLES H. MONSON, Department of Philosophy, University of Utah, moderator

MRS. KENNETH HARDY, Provo, a mother and student

MISS MARGUERITE GILMORE, Women's Bureau, Chicago, Illinois

MRS. MILDRED QUINN, Dean, College of Nursing, University of Utah

MRS. MICHAEL TRESHOW, President, A.A.U.W.

DR. ASAHIEL D. WOODRUFF, Dean, College of Education, University of Utah

(Mrs. Hardy's narrative of her experiences in going back to school is so typical of those found by other serious women in the same situation that we present the story without cutting.)

There are special problems a mother of six faces, when she realizes that those children will grow up some day and her life will need to be filled with other activity. This was very forcefully brought to me as my oldest children entered their teens and also as several of my friends lost

their husbands and had to provide a living for their families. I began to look at my life and decide what to do with it. I was thirty-one when our youngest child was born, and I rather viewed that he would be the last one we would have, which would mean that my children would be up and away when I was still quite a young woman.

The secretarial work for which I had been trained before I was married would not allow me to be the kind of mother I wanted to be because of the hours and months I would have to work in a year. Even though I had had only two quarters of university study before I was married, I decided to go back to school. I knew that it would take me perhaps five or six years to complete the required course of study that I had chosen, that of an elementary schoolteacher, but I also knew that over those years I could take classes without too much burden on my family and without disrupting family life. Thus I began to prepare for my "AF" years — I call them that because AF means both "After Forty" and "After Family."

One cannot go back to school without the cooperation of the family. I talked it over with my husband and children. You just can't do it without your husband's full support, but when you have a specific goal in mind and you all work toward it, then you can get it done.

I was an honor student in high school, but after fifteen years away from studies, I wondered if I could sit down and read again, because whenever I sat down at night to read, I promptly fell asleep! I just wondered what I could do when I had to read and prepare every day. Could I compete intellectually with the young students right out of high school or those who had been going to college? Could I really plan to study again? Did I know how to take notes? I felt I had forgotten all about school. And what about tests? I knew a lot of my friends and slightly older women who had gone back to school but had only audited classes because they had just dreaded the tests. I was really not sure that I could measure up to tests.

Would I be accepted by the younger people in the class, because this, of course, makes for a happy relationship in any group to which one goes? Well, my first two attempts almost discouraged me for good. I took one night class in genetics in which we had to do twelve weeks' work in five. That was a trial! And the next class, geology, was also a night class, and during the sixth week my five-year-old kindergartner was severely injured, so I had to finish that course under duress. Then I took a breather for a year.

I felt I was quite a failure at going back to school and didn't know if I had the courage to try again or not, but I did — and this time to the day school in order to get the classes I needed. I had to arrange for a baby sitter for my youngest for half a day. It also involved a very tight schedule with our children. They have always had their chores to do but we now had to set up definite schedules. I knew when they were gone and they knew when I was gone, and we all knew which work we had to do. Despite this, being children, they of course expected mother

to be there. I was able to arrange things to be home during most of the day when my children were there to need direction.

When I started back to school, I found that the things I feared were simply groundless. The first semester, I admit, it was very hard to plan study time — I found from four or five-thirty to six-thirty in the morning before the children woke up the best time — but I did plan it and I was able to prepare my lessons. I found that I could no longer memorize as I did in high school and fox my way through the tests as you do when you are younger. I actually had to dig in and learn the subject. I found that the tests (I was very tense at first) resolved themselves as my preparation became better and I was more at ease. And the most thrilling thing was that I found that the younger people accepted the older students and seemed to think that we lent quite a leavening atmosphere in the classes. It is interesting to note that I was never alone as an older student. I have never been in a class where there haven't been at least a half a dozen older men or women who have gone back to school for maybe the same reasons I have or who are changing professions.

We all agreed that going back to school after we had our families was more fun than ever before. We were not inhibited by the latest fads or wondering if we had a date for Saturday night, or worrying about the latest hair-do's and all of the other things that these poor young girls still must face.

We found in talking together that the classes were extremely stimulating, and the experiences in our lives up to this point added to the information we received from the formal classes. We all found that we were challenged beyond our every-day world and were able to look ahead and really plan for those years when we felt we could contribute something to society and yet still fulfill the mother in keeping with the life image we like to have of ourselves.

Commenting on Mrs. Hardy's experiences, the other panel members further emphasized that one of the most difficult things for a person who has been out of the realm of study is to get back into the rhythm or motion and concentration over the period of hours that is necessary. This is a problem of habit, and habit yields after not too long a time if one will just stay with it. There is no diminution at all in the ability to learn with age until after deterioration starts to set in and that's a long time away. What happens is that people who lose their motivation find it difficult to learn. One coming back to school with the desire to learn has no problem at all in terms of capacity if she will settle into the job and go to work. If women learn this in their first orientation interviews, it should give them confidence.

The attitude of the faculty toward the older student is fair, not discriminatory unless the older student is looking for short cuts. It is easy to teach older people with their background of experience, and the older student working on a Ph.D. is very much respected and admired by the faculty for his determination.

At first older persons have difficulty with examinations, but they prove to be just as capable, or more capable, than the younger students. Older students have maturity and stability and meaningfulness about their opinions and a judgment not found in younger students. Teachers and students accept the older student because of his personality, opinions and experience. They don't appreciate the older person who wants to get by because he is older; and everyone dislikes the older student who is overbearing about his knowledge and experience.

Many women go back to school not for a university education, but because they must go to work and need some training and skills. These women will find the same fears and the same successes as the women who go for a degree. And there are other institutions which give training in skills needed, such as business colleges, trade schools. Sometimes the needed training and schooling are given on the job.

Several organizations and clubs, such as Altrusa and the A.A.U.W. have programs for scholarship help for women. And many large firms will give financial help to their employees who take classes at universities.

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## SUMMARY OF GROUP DISCUSSIONS:

Major problems identified and discussed by the six groups in this section were:

*Personal problems.* Should a woman go back to school just to satisfy her own desires, or does she owe a duty to her family and community to stay home? What will be her family's reactions? How can she overcome her own fears about returning, her fear of not keeping up with younger students, her fear of neglecting her home and children? Some of the answers given included a listing of reasons why women go back to school: to help supplement the family income; to support herself and family in case of her husband's death or incapacity; to complete an interrupted college education; to give herself the assurance that she could do so if necessary; for self-satisfaction. One group concluded: "Be yourself. Recognize what is truly important to family and cooperate at that point." Child care centers are needed for "studying mothers" too.

*Administrative problems at the institutional level.* There is difficulty in obtaining proper information and counseling. Institutions do not take into account the experience and maturity of the older student and require the same programs and courses the younger freshmen and sophomores must take. Women could attend classes in the early afternoon if child care were available.

*Financial problems.* Is federal aid available to women wishing to return to college? Are the fields of nursing and data processing included? If a woman is already working, her income stops when she goes back to school and she needs assistance.

*Problem of high school dropouts.* This is a special problem, but an important one because of so many of Utah's girls' giving up high school to get



married. Could this be prevented by counseling, changed curriculum and proper guidance? Would vocational courses be more realistic for some girls to take? Should young marrieds be allowed to continue high school? Are scholarships necessary or available for finishing high school?

*Jobs available.* There was discussion of jobs available to women after they return to school and finish. Much of the discussion was similar to that summarized in the "Going to Work" section.

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## HELPING MY NEIGHBOR

### *Panel Members:*

MRS. S. S. KISTLER, Community Services Council and National Board of Y.W.C.A., moderator

MRS. TED BURNETT, League of Women Voters

MRS. ALLEN HENDERSON, American Red Cross

MRS. RICHARD ISAACSON, Junior League

MRS. RALPH ORLANSKY, Housewife

Taking a cue from Lady Reading, the panel again stated, "The country reflects the worth of its people. . . . Women, doing little things, all added together, are the strength of the nation." Besides the actual services performed in volunteer work, the community benefits through the understanding on the part of the volunteer of the community's needs and problems, and through the help that an enlightened citizenry is able to provide. . . . The community is strengthened through a spirit of cooperation.

The importance of information on total community needs and services was pointed out. In the Salt Lake area, such information is available at the Community Information Service, an arm of the Community Services Council.

Among the many ways of serving the community, Mrs. Burnett suggested belonging to a political organization, either one of the parties, or a nonpartisan group. "If you are not interested in government, it is short-sighted, for government is involved in every activity of our daily living — schools, roads, garbage collection, recreation, etc. . . . When one works for good government, one works not only for oneself but also for family and community."

School boards, planning boards, and recreation boards are some of the public services to which women could very easily address themselves. Another activity, one just beginning in Salt Lake, was described by Mrs. Orlansky — working as a docent in an art museum. Here volunteers work with children, guiding them through the art exhibits.

Mrs. Orlansky also described a project she was associated with in Denver — a corps of reader-assistants for history and English in the junior and senior high schools. Teachers of these two subjects, especially of English, would like to make heavier assignments which the students need, but with large classes it is often too time-consuming to get them corrected. In Denver a corps of reader-assistants was recruited to aid the teachers. The women

did not grade the papers, but did mark them for punctuation, grammar and expression. With this help the students had the opportunity of writing nine or ten papers a semester instead of one or two. This endeavor was so successful that the Denver schools increased the corps from seven to 150 women.

Mrs. Isaacson contrasted the old concept of "charity" with its faintly patronizing flavor with the more mature idea of "service" with its awareness of privilege and responsibilities. Before assuming the responsibilities of service, a volunteer should consider the following points: Is she aware of the over-all needs and functions of her organization, of which her job is a part, and of the organization's place in the total community picture?

Will she be able to work hard at her job without taking it or herself too seriously? There is no place for the "prima donna" in today's volunteer services. A person should be certain that she really wants to help, and is not merely seeking status and recognition.

Is she truly convinced of the value of the organization with which she is affiliated? Is she loyal, offering suggestions and constructive criticism directly, without gossiping or griping? Is she willing to accept the rules of the organization and carry them out?

Is she able to discuss things that trouble her before they drive her away, undermine her confidence in herself, or turn her into a problem worker? Is she willing to learn, and keep on learning? A volunteer has the responsibility of informing herself as thoroughly as possible about her organization and her own job.

Will she welcome continuing supervision? Is she dependable, or has she the feeling that, because she is an unpaid worker, she need not always carry out what she has agreed to do? She must be realistic in the amount of responsibility she assumes, and then her word should be her bond.

Is she willing to relinquish a job after an appropriate length of time? She should be flexible, and willing to investigate the possibilities of new jobs if suggested.

Can she "fit in," and find a place for herself on the team? The lone operator is increasingly out of place in today's complex community.

The recruiting organization has equal responsibilities to its volunteers. In setting up volunteer programs, the organization should interpret not only the service expected from the individual, but its relationship to the total organization and the community as a whole. Volunteers should be accepted only for specific jobs and for specific lengths of time. Abilities, not age, should be used as criteria for acceptance of volunteers.

The organization should provide opportunities for self-expression, advancement (either in position or amount of responsibility and a voice in planning and policy), and recognition of volunteer effort and achievement. It is the hard and challenging task, well done and quickly acknowledged, that develops a dedicated, effective volunteer.

The organization should have an on-going volunteer recruitment program, and equally important, an on-going training program. Time should be spent in thorough training of each volunteer. This will result in efficient

and confident workers who are also effective interpreters and ambassadors from the organization to the community.

Mrs. Henderson, in answer to those who claimed that too much required training would discourage new volunteers, stated that any new volunteer who would allow herself to be discouraged rather than inspired by training has questionable motives for volunteering. On the other hand for those who are sincere in their desire to be of service to the community, thorough training in their work is most welcome and desirable.

Mrs. Henderson outlined the training the Red Cross volunteers at the Veterans' Hospital receive, the basic ideas of which could be used almost anywhere. During the first interview the entire program is briefly explained and an attempt made to determine the volunteers' main interests, how much time they can spend, etc. The volunteers then receive a two-hour tour of the entire hospital. Although their work may require them to serve only one small area, experience has taught that a basic knowledge of all of the facilities and an explanation of the patient-types are very helpful. During this tour staff members and other volunteers are introduced.

In addition to the basic two-hour Red Cross orientation, a two-hour hospital orientation is required and presented. Members of the hospital staff attend, and a handbook especially prepared for Red Cross hospital volunteers is reviewed. The new volunteer is encouraged to ask questions and to carry on discussions.

After this she is ready to go to work. As nearly as possible she is placed in the type of work she prefers. The first hours of volunteer work are always performed in the company of an experienced volunteer. No amount of training can prepare one for every situation to be encountered, and she is taught where to turn for assistance: 1) the experienced volunteer can answer most questions as they arise; 2) the nurse on duty must be consulted on questionable items; 3) the Hospital Chief of Volunteers will give needed information; and 4) the Red Cross Captain of the Day on duty can be called upon.

The volunteer learns that when she accepts an assignment the organization and the hospital staff will depend on her to carry it out every week. She is helped to understand her role of volunteer and is shown many of the hundreds of ways she can be of service to the patient and the hospital without stepping over the line and performing duties assigned to professional personnel.

As a result of the training, the volunteer is soon confident of her work and is able to relax and enjoy it instead of being constantly worried and fearful of mistakes she might make. And she is kept constantly informed of changing regulations, changes in working conditions, new programs available, etc., by means of a bulletin board maintained in the office.

The panel stressed that if the standards sound exacting, it should be remembered that the satisfactions and benefits are correspondingly high. The volunteer benefits through the unlimited opportunities for putting interests and talents to work, and through the accompanying satisfactions. She gains new awareness and comprehension of her community, its resources,

and its needs and problems. Finally, the volunteer benefits from the very act of participation. In giving herself and her time to her community, she demonstrates her acceptance of the responsibilities as well as the privileges of citizenship in a democratic society. There is no better way to understanding than participation. With this understanding the volunteer and the organization can lend wiser and stronger hands in bringing about constructive social action, which is essential in a free society. "Freedom demands self-discipline; rights imply obligations."

The panel concluded with two important items that need further exploration: 1) the need for learning how to work with people, people of all age levels; and 2) the need to analyze the role of the church and the community agencies in the volunteer sphere.

## GROUP DISCUSSIONS:

Major problems identified and discussed by the five groups in this section were:

*Recruitment of volunteers.* How can volunteer groups and organizations compete for woman-power in face of the growing need for women in the labor force? What is the image of the volunteer in the community? Among the tips given were: don't try to recruit just "name" volunteers; don't issue open-end invitations, personalize them; and don't take just anyone.

A volunteer bureau, a community services council, or a town coordinating council can be used as a clearinghouse for volunteer recruitment. It is a problem of the organization finding the individual, but also of the individual finding the proper organization. A family climate must be created so that husband and children understand and support the needs of the wife in relation to the community. Start with a family-centered project and then spread out, but stick to one or two jobs, not too many.

Utilize older women to provide home services and release younger women with more energy for more strenuous volunteer jobs; utilize working women whenever possible; utilize business and professional women in retirement.

Women seem to volunteer for traditionally feminine tasks such as hospital work, etc., but political volunteer groups do not seem to be considered feminine.

*Developing individual and group leadership.* Make it easy for volunteers to attend training programs. Work for good placement and screening of volunteers. Use the "buddy" system in learning. Add dignity to all jobs. Give volunteers a job description so they will know exactly what is expected of them. Don't oversell the job but assign the volunteer to a job that will give her satisfaction. Define clearly the different roles of staff members and volunteers. Proper group climate will enable creative ideas to come up through proper channels. Training should be carefully planned so as not to waste time.



## HELPING MYSELF THROUGH MEANINGFUL LEISURE-TIME ACTIVITIES

### Panel Members:

MRS. STELLA OAKS, Director, Adult Education, Provo School District, moderator  
MISS MARGARET ANDERSON, President, Utah Federation of Women's Clubs  
DR. WANDA C. THOMAS, President, University of Utah Faculty Women  
MRS. DAVID E. WEST, Housewife  
MRS. LADELL WOOLLEY, Executive Secretary, Adult Education Council of Greater Salt Lake

The panel set the framework for the discussion groups by outlining the four different stages of a woman's life during which she might encounter different problems in pursuing leisure-time activities.

1. For young married couples, finances are limited; many young husbands are still in school, and this necessitates a search for inexpensive activities. The young mother is often tied down with family responsibilities and so may have a fear of becoming a "drudge" or of falling intellectually behind her husband.

2. As the children grow older and the husband graduates, her interests can be more extensive. Although she may have a little more time as children enter school, the young mother still has many obligations.

3. As the children enter high school and become more or less independent, women can begin to plan on more time for themselves.

4. As the children leave home, many women find it difficult to adjust to new leisure time, especially if they have not been used to doing so before. Some women who find they have too much time on their hands want to live their children's lives.

Many organizations — churches, educational institutions, the Y.W.C.A., clubs, adult education councils — offer programs in which women can find much satisfaction.

But people should be continuously preparing for the leisure time they will eventually have. It is not something that can be faced suddenly and comfortably. Successful use of leisure time is a life-long process. Older women, widows, retired women find themselves facing different problems. The single older woman may have the time, but is often excluded from discussion groups and other programs designed for couples. But many organizations and groups do provide programs for the single person.

### SUMMARY OF GROUP DISCUSSIONS:

The seven groups in this section seemed to be more preoccupied with psychological and sociological considerations than any of the other sections. Their discussions fall roughly into the following areas:

*The problem of determining individual needs and capacities.* How to know ourselves and our limitations, how to set goals? How to arrange our value system: church service, community service, voluntary work, paid

work? Which adds to the growth of the person and community? How can we guard against conflicts in the home?

After the children are grown, women need meaningful activities, but they should not spend their leisure time trying to raise their children's children: "let your children raise their own children, unless they really need your help and ask for it." The unmarried women with no close family ties have a different problem.

*Acceptance of oneself and of changing roles.* What training is needed to prepare for a vocation; to prepare for part-time work, which may help in self-fulfillment; to broaden one's viewpoint; to bring children up properly (to continue their education and avoid early marriage); to make women into good housekeepers? Could this be done with courses on TV?

*Planning ahead.* Long-range planning, including financial, is needed to prepare people for the time when they will have leisure. Education for aging is important. What are the responsibilities of the community toward the aged, especially those in institutions? Older persons should be given opportunities for service, "made to feel they are needed." Shut-ins should be visited. Library service should be available by mail.

*Present needs in adult education programs.* How can we take the fear out of intellectual discussions, such as the Great Books program? Could there be a program which would appeal more to the masses — fiction? The rural sections of Utah need information on study courses. In small communities the people's time is filled with church work, but they need to think of other facets of life, too.

It was pointed out that the problem is the same in large or small communities: people need to be helped to grow educationally.

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## REPORT OF FRIDAY'S DISCUSSION GROUPS

A short summary of the twenty-five discussion groups was prepared and reported to the conference as the first item in the Saturday morning session by Mrs. Jerry Landa.

My task this morning is to report to you briefly on what the discussion groups had to say yesterday afternoon. The conference registrants yesterday were divided into twenty-five different discussion groups. Although there were four major subjects, as you know from the program, as I read these group reports last night, I could discern several major themes running through most of them.

Although the discussants were for the most part, shall we say, women of the middle years, their concern seemed to be not so much for themselves as for their children and families. Major questions seemed to be:

How can a woman go to work, go back to school, or volunteer without disrupting family life and neglecting children? It seems that it is not only going to work that takes a woman from home, but going to school could also take as much time and frequently volunteer work seems to take more

time. Participants seemed to agree that these were problems which each woman would have to work out for herself depending upon her individual circumstances.

Another concern was for senior citizens, not only from the point of view of what is necessary in the way of community planning, but what the individual can and must do herself in the way of educational and financial planning if the later years are to be happy and productive.

One group, which stressed setting goals, pointed out that self-improvement prepares the individual for service to others.

Another emphasis, strong in all groups, was the necessity for improved guidance and counseling programs, whether for the high school student, the college student, the woman trying to decide if she should go to work, or for the woman on the job. The woman wishing to return to school especially needs counseling.

There was some rather sharp criticism of the rigidity of institutions of higher learning in dealing with the mature woman student. The universities have not yet shown the flexibility necessary to encourage and facilitate the entrance of the mature woman student, nor do they offer courses to meet her needs, the discussants said. Often she is still held to requirements designed for immature freshmen who lack her background in years of experience and judgment.

There were more participants in the Going to Work section than in the others. The women in these discussion groups could not generalize on who should and who should not seek paid employment. It was thought that this would be an individual decision based on such factors as financial need, motivation, and adjustments required within the family, if there is a family.

Although the women realized that there are many jobs open to them today, they also noted that there is still unequal pay for equal work, that older women are still discriminated against in some fields, and that there is still a reluctance to promote women to supervisory jobs. Some disputed the generally accepted belief that "women prefer to work for a man" and the notion that women do not make good supervisors.

Some groups wondered what there was left to discuss today. Others indicated they could talk forever on some of these subjects.



Lady Reading, Mrs. Spafford,  
Governor Clyde, Mr. Weed

Dr. Monson, Mrs. Kistler,  
Lady Reading, Dr. Hadlock, Dr. Gordon



# EMPLOYMENT ASPECTS OF A CHANGING SOCIETY

## PROFILE OF UTAH

RICHARD B. WEED

Utah Department of Employment Security

We hear much today about industrialization, automation, and changing job structure. It is a fact that occupations once in demand are now becoming obsolete and others are taking their places. And much of this is happening in a relatively short period of time. One example I can think of is a flight engineer. Not so long ago our commercial airlines required the services of a flight engineer for proper operation of the four-motor aircraft. Then came jets and the job of flight engineer was no longer needed. Here, in a short period of about fifteen years, a job — one which required very high training and great skill — has already become obsolete.

So we have a changing society and a changing job structure. It is happening in the nation and it is happening here in Utah — probably more so here than in the nation as a whole.

Much of what I will present has already been expressed in our Occupational Outlook Conference and in the papers, but it bears repeating because it requires translation into action on our parts in planning school curricula, in counseling youth and others desiring to change jobs, and in developing proper training facilities.

Before talking about women specifically, I would like to give you an overview or thumbnail sketch of the labor force in Utah, a Profile of Utah, with respect to the work force. Chart 1 shows the industrial changes that have occurred in Utah in the 1950's. The bars to the right show percentage increases — you will notice the second from the bottom bar goes to the left, which indicates a percentage decrease. The small figures at the right list the numerical changes in jobs in each particular area. Numerically, government was the fastest growing employer with an increase of 18,000 jobs, followed by manufacturing with an increase of about 17,000 jobs, then trade and service. Included in the government sector are teachers, municipal and federal employees, etc. Significantly, every group has expanded with the exception of direct farm labor. The expansion that has occurred since 1960, particularly in manufacturing, has been much faster and is due primarily to our rapidly expanding missile industries.

The changing industrial patterns in Utah have resulted in changing occupational patterns. Chart 2 shows the change occurring between 1950 and 1960 in the various occupational groupings. The greatest numerical change (23,500 jobs) was in the professional, technical and managerial segment, which includes teachers, engineers, doctors, lawyers, nurses, technicians, etc. The only declining occupational group in Utah during the decade of the '50's was in agriculture in direct farm jobs. The most significant picture presented by this chart is the fact that the skill of our labor force is being upgraded.

# UTAH'S INDUSTRIAL CHANGES 1950 — 1960

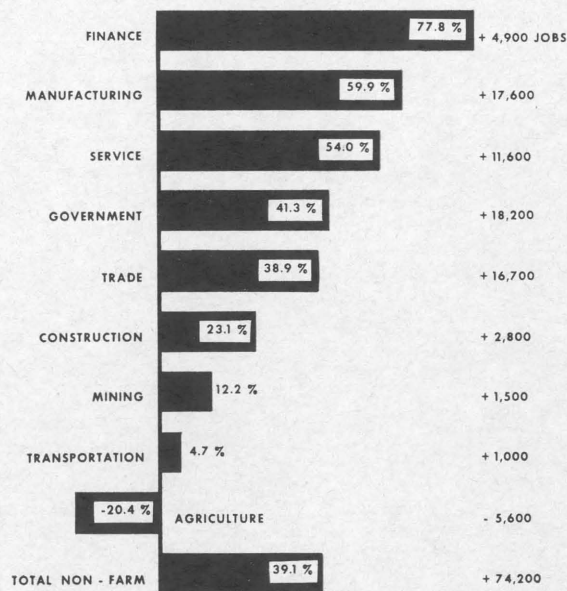


CHART 1

# UTAH'S OCCUPATIONAL CHANGES 1950 — 1960

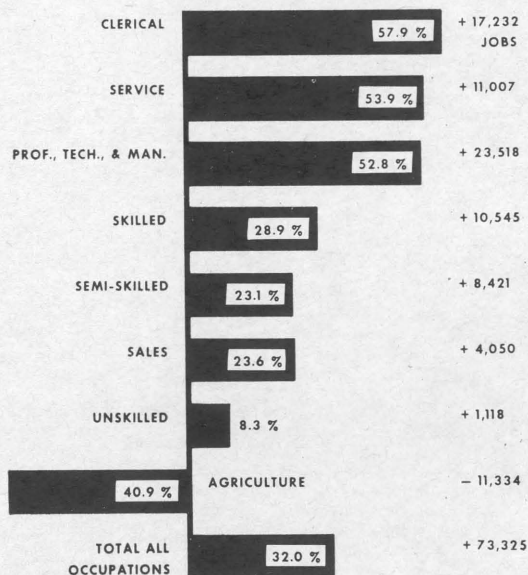


CHART 2

Source: Census Data

# UTAH-UNSKILLED OCCUPATIONS (Declining)

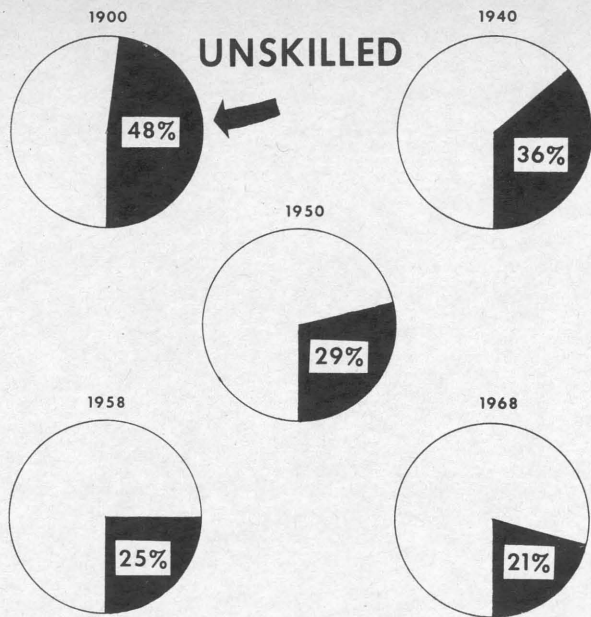


CHART 3

## UTAH'S LABOR FORCE GROWTH

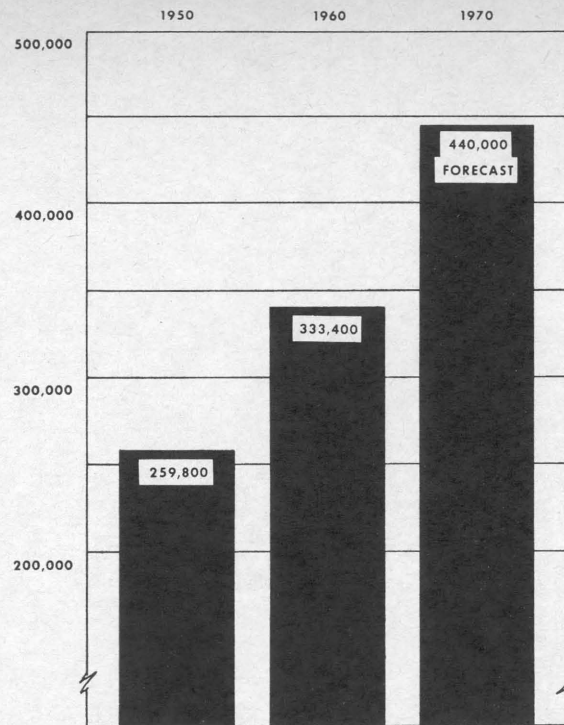


CHART 4

Chart 3 further emphasizes this relationship. The black part of each pie represents the per cent of total jobs falling into the unskilled category. In 1900, forty-eight per cent of our jobs were in unskilled classifications. By 1968 we expect to drop to only twenty-one per cent. Our labor force will require more training, skills and education in the future.

The economy of Utah is changing. We must recognize this fact and prepare for it. We should anticipate the change, the direction it will take, and plan accordingly in terms of school curricula, training facilities, vocational guidance, and occupational education.

Chart 4 shows the anticipated growth in our labor force by 1970. The Department of Employment Security statisticians expect the labor force to climb to 440,000 by that year. Our current labor force, as of this month, is about 365,000, so we are well on our way to the 440,000. We know that our economy is going to grow at least that much, because the persons comprising this 1970 forecast have already been born.

Table 1 shows Utah employment by occupation and the expansion of the various types of occupations between 1940 and 1970. I'd like to go through one group to show you how to read the table. Let's take the professional and technical group. In 1940, 14,847 persons were employed in these occupations. By 1960, this had increased to 39,411. By 1970, employment in these occupations is expected to increase to 61,000.

Table 2, similar to Table 1, shows the employment of women in Utah by occupation. Currently about one-third of the Utah labor force is women, and trends suggest an even greater participation in the future.

Table 3 shows the number of new jobs that will be available in 1970 over those in 1960. If you read along the top line, 106,000 jobs will be created by our industrial expansion; 151,000 will be created as a result of turnover (persons quitting, dying and so on). This makes a total of 257,000 job openings between now and 1970.

I'd like you to note particularly the pattern of demand again. By far the greatest number of jobs will come in the skilled and above categories. These jobs require some type of training, some type of special education. In fact, these statistics indicate that if you are skilled, if you have a profession, or if you have some type of technical training, your chances of finding employment between now and 1970 are about 50 to 1 better than if you are unskilled. Just think about that — 50 to 1 better than if you are unskilled. What does that say for our school dropouts, for people who don't stay in school, who don't receive some type of training?



	1940		1950			1960			(Projected) 1970		
	Number	% of Total	Number	% of Total	% Change over '40	Number	% of Total	% Change over '50	Number	% of Total	% Change over '60
TOTAL	148,386	100.0	228,822	100.0	53.8	302,147	100.0	31.7	408,000	100.0	35.3
White Collar	55,842	37.4	91,503	40.0	63.7	136,303	45.2	48.9	202,000	49.5	48.3
Professnl,Tech.	14,847	10.0	22,377	9.8	50.7	39,411	13.1	76.7	61,000	14.9	54.8
Mngers,Offcls.	14,295	9.5	22,172	9.7	56.3	28,656	9.5	28.8	37,000	9.1	29.4
Secret.,Clerical	15,159	10.0	29,783	13.0	97.4	47,015	15.6	57.7	78,000	19.1	66.0
Sales	11,541	7.8	17,171	7.5	48.3	21,221	7.0	23.3	26,000	6.4	22.6
Blue Collar	63,293	42.5	106,873	46.6	68.7	137,964	45.8	29.2	187,000	45.8	35.5
Service	12,991	8.7	20,419	8.9	56.9	31,426	10.3	53.9	54,000	13.2	72.0
Skilled	18,793	12.6	36,476	15.9	94.1	47,021	15.6	28.8	60,000	14.7	27.7
Semi-skilled	23,101	15.5	36,470	15.9	57.6	44,891	14.9	23.4	57,000	14.0	26.9
Unskilled	8,408	5.7	13,508	5.9	60.7	14,626	5.0	8.9	16,000	3.9	8.8
Agriculture	27,906	18.8	27,727	12.1	- .7	16,393	5.4	-40.8	13,000	3.2	-20.7
Farmers,Mngrs	20,396	13.7	18,223	7.9	-10.0	10,790	3.6	-40.7	8,000	2.0	-25.9
Laborers	7,510	5.1	9,504	4.2	25.0	5,603	1.8	-41.1	5,000	1.2	-10.7
Occupations not reported	1,345	1.3	2,719	1.3	50.0	11,487	3.6	266.7	6,000	1.5	-45.5

TABLE 1

## UTAH EMPLOYMENT BY OCCUPATION 1940-1970

Source: 1940-1960, U.S. Bureau of the Census, General Social and Economic Characteristics-Utah, PC (1) 46C Table 59, p. 81. Projection 1970, Utah Department of Employment Security based on 1940-1960 trends and other information.

	1940		1950			1960			(Projected) 1970		
	Number	% of Total	Number	% of Total	% Change over '40	Number	% of Total	% Change over '50	Number	% of Total	% Change over '60
TOTAL	28,777	100.0	54,014	100.0	86.2	89,695	100.0	66.7	149,000	100.0	65.6
White Collar	17,889	62.5	34,409	63.7	91.1	56,310	62.7	63.7	96,000	64.5	70.5
Professnl, Tech.	5,500	19.1	8,060	14.9	45.4	12,584	14.0	57.5	21,000	14.1	66.7
Mngers, Offcls.	1,454	5.1	2,673	4.9	80.0	3,617	4.0	33.3	5,000	3.4	38.9
Secretarial, Typ.	3,706	12.9	6,761	12.5	83.8	12,039	13.4	76.5	23,000	15.4	91.7
Other clerical	4,152	14.4	11,053	20.5	168.3	20,368	22.7	85.4	37,000	24.8	81.4
Sales	3,077	10.7	5,862	10.9	90.3	7,702	8.6	30.5	10,000	6.7	29.9
Blue Collar	10,050	34.7	17,588	32.6	76.0	28,999	32.3	64.7	50,000	33.5	72.4
Pr. Household	2,628	9.1	2,672	4.9	3.8	4,166	4.6	55.5	6,000	4.0	42.9
Other Service	4,193	14.6	8,502	15.7	102.4	15,796	17.6	85.9	31,000	20.8	96.2
Skilled	280	1.0	786	1.5	166.7	1,240	1.4	50.0	2,000	1.3	66.7
Semi-skilled	2,803	9.7	5,304	9.8	89.3	7,322	8.2	37.7	10,000	6.7	37.0
Unskilled	146	.5	324	.6	200.0	475	.5	66.7	1,000	.7	100.0
Agriculture	364	1.2	1,051	1.9	266.7	581	.7	-45.5			
Farmers, Mngrs	221	.8	277	.5	50.0	265					
Laborers	143	.4	774	1.4	700.0	316	.7	-62.5			
Occupations not reported	474	1.6	966	1.8		3,805	4.3	300.0	3,000	2.0	-25.0

TABLE 2

EMPLOYMENT OF FEMALES BY OCCUPATION IN UTAH  
1940-1970

Source: 1940-1960, U.S. Bureau of the Census, General Characteristics - Utah PC (1) 46C Table 59, p. 81.  
Projection 1970, Utah Department of Employment Security.  
(Adapted by Editors of Proceedings)

TABLE 3

ESTIMATED TOTAL NEW AND REPLACEMENT JOB OPENINGS BY OCCUPATION  
IN UTAH DURING TEN-YEAR PERIOD, 1960-1970

	1960 Employment	Projected 1970 Employment	Estimated New Jobs	Estimated Replacement Jobs at 5% per year	Estimated Total Job Openings
Total all Occupations	302,000	408,000	106,000	151,000	257,000
Clerical & Kindred	47,000	78,000	31,000	24,000	55,000
Prof., Technical	39,000	61,000	22,000	20,000	42,000
Service	31,000	54,000	23,000	16,000	39,000
Skilled (craftsman)	47,000	60,000	13,000	24,000	37,000
Semiskilled (operators)	45,000	57,000	12,000	23,000	35,000
Managerial, Officials	29,000	37,000	8,000	15,000	23,000
Sales	21,000	26,000	5,000	11,000	16,000
Unskilled	15,000	16,000	1,000	8,000	9,000
Agriculture	17,000	13,000	-4,000decr.	9,000	5,000
Occupation Unknown	11,000	6,000	-5,000decr.	1,000	-4,000decr.

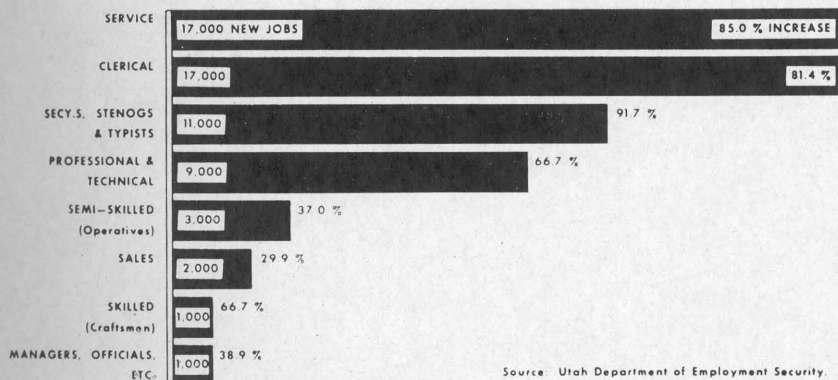
Source: 1960 employment by occupation from U.S. Bureau of Census PC (1) 46C Table 59. Projected 1970 employment and estimated replacement job openings from Utah Department of Employment Security.

The anticipated change in the number of female workers by occupational groupings between 1960 and 1970 is presented in Chart 5. The bar shows the number of jobs anticipated and the number on the right-hand side the percentage increase. These bars are arranged in order of magnitude of the number of jobs which we expect by 1970.

CHART 5

## UTAH OCCUPATIONAL OUTLOOK 1960 - 1970

## FEMALES

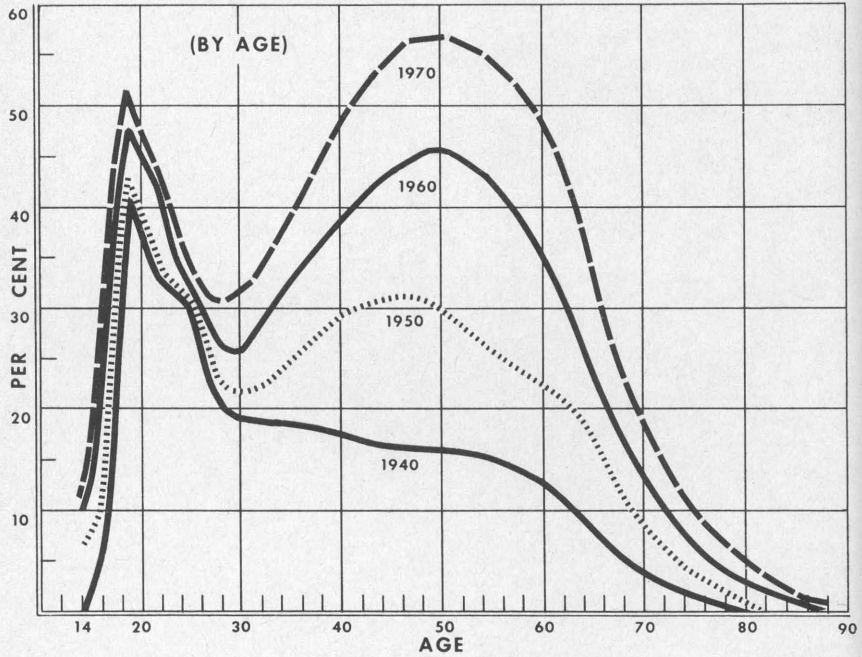


Source: Utah Department of Employment Security.

You have probably noted on other charts that the clerical occupational group has been growing the fastest and will probably continue to be one of our rapidly expanding occupations. Here, because of the significance, we have broken the single category of clerical into stenographic and clerical occupations. By 1970 we will need 17,000 more in clerical occupations and 11,000 more in secretarial, stenographic and typist positions. We are going to need just about twice as many people in these categories in 1970 as we have in 1960. This is a real challenge to everyone: to the schools, to industries, to everyone who realizes the need that is going to be with us. Note that other types of job opportunities for women are also increasing very rapidly. And most increases will come in the jobs requiring some type of education or training.

One of the interesting facets of our research, when we were looking up the statistics for this presentation, is that there will be more job openings for women than for men between now and 1970 in Utah. Net new jobs for men will total about 47,000; for women the number will be about 59,000. As we have noted, about one-third of our labor force at present is women. Yet there are going to be 12,000 more actual jobs open for women than for men by 1970. In other words, we are going to have to have more women in the labor market in Utah. There are a good number of jobs at which women

CHART 6  
PER CENT PARTICIPATION OF FEMALE WORKERS IN THE  
UTAH LABOR FORCE 1940-1970

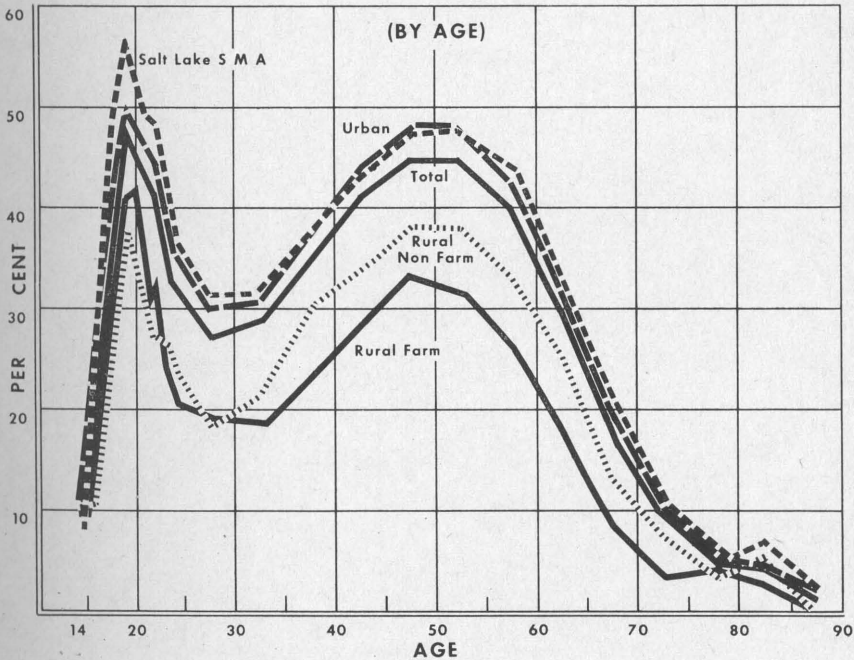




are more proficient than men, better qualified to perform than men, so it appears that unless women become aware of the labor market situation and do something about it, there is going to be a pretty tough scramble among employers for well-trained women. Already there is a shortage in some occupations — clerical-stenographic, specifically.

The historical participation of women in the labor force presents quite an interesting study. The past twenty years have seen some pretty drastic changes, as Chart 6 shows. It reveals not only the changes in participation, but suggests the great changes that have taken place in the past twenty years in attitude toward women working. The scale on the left is a percentage scale of women in the labor force, and the bottom scale is for age. The bottom solid line shows the picture for 1940, when 41 per cent of the women aged 19 were working. The line declines sharply after age 19 when women got married and raised families, but the line continues down, indicating that most women once they left the labor force did not come back. Two factors were probably involved: one, that there likely weren't enough jobs, and two that our society at the time insisted that woman's place was in the home. In 1950 after the war experience, the same pattern for women's early life holds true. At the age of 19 women dropped out of the labor force to have families, but note what happened about the age of thirty. Women

CHART 7  
PER CENT PARTICIPATION OF FEMALE WORKERS IN THE UTAH LABOR FORCE —  
BY TYPE OF AREA 1960



started coming back into the labor force and peaked at about age 49 when about one-third of the women were back in the labor force. In 1960 more women were participating at all ages. We expect by 1970 that about 57 per cent of the women will be in the labor force at the age of 50. We have seen from the previous statistics that there will be greater need for women in the labor force if we are to meet the demands of our industrial expansion. Imagine 57 per cent in 1970 as compared to 45 in 1960 and about 30 per cent in 1950 of women aged 50 in the labor force.

This participation varies between rural and urban areas, principally because of lack of job opportunities in the rural areas. Chart 7 shows the 1960 data of women in the labor force broken down by area. I suspect the variation between rural and urban areas would not be as much if job opportunities were available in the rural communities. The rural communities have further problems with their young people wanting to get out of school and move to the urban areas to obtain employment.

In conclusion, our Utah economy is changing and very rapidly. New industries and expanding industries are creating a demand for higher skilled labor, for workers in jobs requiring education and training. Demand for women workers has been increasing and will continue to increase, our estimates showing that job openings for women will exceed those for men by 12,000 between now and 1970.

And remember that most of these are jobs requiring training and education. We must be aware of these changes and plan and counsel accordingly.

## **FEDERAL LEGISLATION**

MRS. ESTHER PETERSON

Assistant Secretary of Labor, and Director, Women's Bureau

I have a confession to make: there are hazards to such jobs as mine, and I do not refer to transportation hazards! In the last four days I have been in Washington, Arizona, California, Minnesota and now here in Utah this morning. We had a major conference at each place and each time I got on the plane I had to write a speech to get ready for the conference ahead. I do come with many things I want to say to you, but they are not down on paper or as well-organized as I would like to have them.

I have just come from a very exciting conference at the University of Minnesota — a conference on continuing education for women. Some of the top psychologists and educators of our country were there — way off at Itasca State Park where there are no trains and not many roads. But planes can get there, and they brought us in to look at this serious question of continuing education.

I was pleased at the report I received about ideas you had yesterday — pleased to see how your thinking is so close to the thinking that is going on all over the country and all over the world. People everywhere are discussing this problem because we are participating in a great moment of history, in the dramatic upsurge that is being felt about this new role of women. I

think one has to look historically at this to recognize how important it is and how far and how fast it is happening.

We were amused at the conference in Minnesota yesterday when some of the professors indulged in their little jokes about women's progress in business and the professions. They were wondering, as usual, how it all would end! One professor confessed to having real troubles over the matter. A colleague, answering him, said, "Of course you are. The women are coming in. One even wants to be a professor." I asked whether the woman was well qualified. The reply was in the affirmative, but the man added, "But, she is a woman." It was then suggested to the distraught professor that he seek the advice of his wife, ask her for her ideas on handling the problem. Our friend admitted that he had already pursued that course. His wife, he explained sadly, felt that the woman applicant should have a chance. His daughters? He said, "They agree with my wife. I'm not getting help from any of them." A fellow faculty member made a final suggestion, "Well, why don't you pray to God? Maybe SHE will help you."

Well, all of us know that men like to make jokes about women's growing importance in our economic life. We have heard the jokes for a number of years and some of us have learned to accept them. And we know that some of them are made in perfectly good humor, good thought, and even affection. Others are sharp enough to be called barbs. But, at a meeting such as this, we do not need to analyze or categorize the jokes by type. The important thing is to realize that the jokes are prompted by really deep feelings on the part of those who make them.

These feelings — feelings of distrust and disturbance about women's place in society — are puzzling to those of us who *are* women. We are puzzled because our wants are so simple and could be so easily understood. We know that there is work for us to do and we want to do it. We know that life will be better for us, for our families, for the whole of society if we do this work that literally cries for our experience and skills.

Now, I have expressed my viewpoint. Let me quote to you from a psychiatrist. He, too, was speaking about women and their work. Taking a tip from Gertrude Stein, he called his subject: "A Woman is a Woman is a Woman." Following his talk, one of the men conferees got up and said that "it really was difficult where women workers were concerned." He referred to some of the things you have said in this summary, for instance, the statement that women don't like supervision. This gentleman was answered by a woman, as perhaps poetic justice would allow. She said, "Some men are men are men are men." We had some fun about all of this give and take, and that itself is good. It means, though we differ in viewpoints, that we can discuss our differences in an atmosphere of friendliness. But, we must look at these issues far more seriously and try our utmost to find solutions to them.

Those of you here at this University are doing that, and I want to congratulate you, and the organizations which have worked with you, for your recognition of what is happening to women in the world of which we are a part. It seems to me that an intelligent and responsible society should be

willing to take an honest look at what the situation is — look it honestly in the face.

Sometimes, there are facts we don't like to look at — we would rather go away from them. But, I think it's splendid that one role of a university is to look at the facts before it. And it is the role of the federal government and the state governments to provide the facts. We have the responsibility to present the facts so that wise decisions can be made by communities, by government, and by individuals. This, I think, is our big responsibility. And, in one of the areas of my responsibility, in the U.S. Department of Labor Women's Bureau, this is exactly what we try to do by stimulating conferences of this kind and getting the facts before the conferees.

I think the most startling facts about Utah are the statistics relating to the percentage increase in the number of women workers in the state. The increase is 64 per cent over the last decade. This is the sixth highest increase in the country. It is surpassed only by Nevada, Arizona, Alaska, Florida, and New Mexico — states where industrialization is taking place or where social and population shifts are occurring. It is remarkable that Utah, our protected mountain area, has experienced this great increase of women workers.

The Women's Bureau was founded in 1920 because of the continuing influx of women into the labor market after World War I. Many more women became workers during World War II and problems were accentuated. People thought that women would go home after the war, the women who had been "Rosie the Riveter," "Tillie the Toiler," or "Winnie the Welder." But many of them didn't. They had learned what higher income meant to their families, what it meant in increased benefits for their children and in personal satisfaction to themselves. It was quite natural that women felt that way because many of them had the role of mother and homemaker, as well as that of worker in business or industry.

Many women have not one but several roles. This was recognized in 1920 when the Women's Bureau was founded. In San Francisco the other day, when we opened a Women's Bureau field office, we used an old poster that was put out in 1920, right after the Bureau was founded. It showed women working and read, "Women, do you know there are eight million of you?"

Do you know how many women workers there are today? Twenty-four million! Think of the revolution that has taken place since 1920. We just have to accept the facts, we can't be like Canute the Great and stand back. The waves will come, anyway. It is history that has done this. We haven't done it. The government hasn't done it. It is history. This is the concept we have to understand and accept.

I was looking at the history of our legislation recently and read a little colloquy between a judge and a young girl who was twelve years old. This conversation took place in 1911, before there was any federal legislation at all in this protected area of Utah. The judge said, "Sara, when do you go to work?" The twelve-year-old replied, "Half after six in the evening, Sir." The judge then asked, "And when do you go home?" The girl answered, "At half after six in the morning, Sir." Remember, this was just a little over



fifty years ago. The judge continued, "Well, how far do you live from your work?" The girl said that it took her about an hour. The judge pursued, "The inspector tells me it's kind of a long and lonely way." She said, "It is long and it is kind of lonely, there's no complaint in this." The judge wanted to know whether she was afraid. "Sometimes, but I try to walk in the middle so I am not near the trees." And then the judge asked, "What do you earn?" She said, "Three cents an hour."

It was this experience and this hearing that caused women of *good will* to say, "This can't be!" They arose and repeated, "This can't be allowed to continue."

The great tragedy of the Triangle Fire and many other things added to this growing social conscience. We began to say that children should have an education and that they belonged in school and not in the factories, where they had taken their places to free the men for work in the fields. Actually, the psychology in those days was that such work was discipline for the young ones — taught them the meaning of courage and stability. But, as I have said, we began to realize that this was *not* good.

The point I want to make is that our social legislation has followed our industrial development. As our needs shifted and the demand for men to work on the farms was not so great, we began to move outward and to explore in other areas. And when one thinks of what has happened since that time of 1911 — in these brief fifty years or so — it is something for us to be very proud of in this democracy. It all represents what I think is the beautiful thing about our system — that when there is a conscience and when people speak out, their feelings can be reflected in legislation. So it's *this* that is important. And it has a political base because you elect the men and women who will move in this direction. But it is a democratic process that is deep in us, that is real and responds to what we say. Think of what has happened in this area of Utah. I want to comment briefly on some of these things. In narrowing out a few pieces of legislation that deal specifically with the problems of working women, we are taking just a little piece out of what we know is part of a great structure of legislation.

Most of our laws began in the states, which have been the experimental grounds. However, some of the laws move into the federal area, as has the Fair Labor Standards Act. But the interesting thing is that action begins where people are — in the states — where things happen. That is a good base. I think anything forced from the top does not succeed. It has to have its base firmly with the people and with the people's convictions. And I know that we move as far, historically, as our people want us to move. This is part of our whole process.

We have had laws on wage payment collections which are important. An interesting case that came up to us in Michigan just the other day was related to these laws. A girl came into our office because she was not getting her pay check. We asked her what she was owed. She was working in some restaurant that was not covered by any state or federal legislation. She worked 72 hours a week. How much did she make? Twenty-six dollars a week. But, she was not complaining about the hours or about the wage. She

was complaining about not getting paid. And we said, "Why aren't you being paid?" She replied, "Well, because I had to carry up that sack of potatoes. I wait on tables, but they wanted me to carry up that sack which weighed fifty pounds. I got tired and I couldn't do it. I said I wouldn't do it, and they said, 'then you're just fired.'" Continuing, she said, "I think I ought to get my money."

The situation was that simple. But the experience of that girl opened up a whole area of forgotten people — those who had been left out. Now, the hours under the Fair Labor Standards Act are forty hours a week and time and a half over that. This sets a standard for all workers who are engaged in industries that are in interstate commerce. Then the state laws, which Mr. Gronning will talk about, apply beyond that.

The Fair Labor Standards Act is also called the Federal Minimum Wage Act and the Federal Wage and Hour Law. All three names refer to the same law. This is one of the major laws that concern women workers because many women have low-wage jobs in industries covered by this legislation. The law covers manufacturing generally, but there are many exemptions that have been read into the law. Coverage has also been extended to employees in certain large retail businesses, but a lot of workers are still left out. Nevertheless, the Fair Labor Standards Act is one of the major federal laws. I think it is a great protection. It doesn't go into wage-setting because that is a matter for the employers and the workers themselves, but the law does set a floor below which wages cannot fall. It establishes a legal minimum. When you study the wage levels and consider what it costs to live, you can see how very modest the legal minimums are.

When the debate was going on in Congress, before the Fair Labor Standards Act was passed in 1938, it was thought at first that the law should apply only to women. But this did not happen. As passed, it applied to men and to women. I think it is encouraging to note that states are beginning to amend some of their labor laws so that they apply to men as well as to women. Our earlier idea of protecting just one group is being adapted as we move into new situations and changing times.

Now, I want to say a few words about an important proposal that has NOT become law — a proposal in the unemployment compensation area. It deals with a requested temporary extension of benefits for the jobless. You will recall that such a bill was passed last year but expired a few months ago. That is why we need the proposal to which I am referring. As you know, the basic Act providing for unemployment compensation — passed some years ago — is a federal law which is administered by the states. The compensation or insurance provided to the eligible jobless is sometimes called "income maintenance." When people are unemployed through no fault of their own and cannot find a suitable job, this is an insurance to tide them over until better times come.

Now, back to the proposal which did not pass when it came before the Ways and Means Committee the other day. This proposal was not based on a *means* test but on a sound principle of *insurance*. This point is significant, because one of the reasons the bill did not get out of the committee was the

argument that a great number of the people who would be eligible were women. And, because they were *women*, it was charged that they were "marginal" workers and not really attached to the labor force. Actually, statistics show that these women who did apply were definitely attached to the labor force and could meet the requirements in the state, where the requirements are established. Many of these women were heads of families, sole supports of their families.

We still have so many myths in our country about women's employment. For instance, we do not always acknowledge their contribution to the economy nor recognize that they are NOT casual workers, that their incomes mean a tremendous amount to their families. We find that in families where both the husband and wife work, about 40 per cent of the family income is contributed by the wife when she works full-time. If we take the wife's earnings out of circulation, what would happen to our economy? What *would* happen? Not only what would happen to the income maintenance, but also what would happen in terms of the goods and services that could not be produced, or provided, without women's help?

There are many laws on the books at the federal level that help *all* people. There are very few that have given special consideration to women. These few include certain features of the Social Security and tax laws, and we will go into those when we discuss the President's Commission on the Status of Women. But, looking at the over-all picture, we find that most of the laws apply to both men and women.

One of the most exciting things in the way of pending legislation before the Congress is, in my opinion, the equal-pay bill. Therefore, I was most interested in the comment that the legislation will not solve the question of equal pay. I agree with you, partially, because there are many complex problems involved and various solutions to these problems have been proposed. But, we do have to try, in many different ways, to get at this or any other problem. Sometimes we find the answer in legislation, but usually this is preceded by educational work to see that the problem is understood. And then there comes the matter of persuasion — and more education if the bill is passed. I preface my remarks about the equal-pay bill with this explanation.

There is no easy answer because it is very difficult to get at the traditional differences in men's wages and women's wages. But, I will say that I think you should all take heart. This bill has now passed the House of Representatives and it has passed the Senate Subcommittee. It is now before the full Senate Labor Committee and then it goes to the floor of the Senate. But, may I tell you about an experience that I have had.

They called me from Washington yesterday to say that now that the bill is moving, there is great concern about the impact the bill might have on wages in some firms. In fact, one employer is reported to have said that the bill, if passed, could mean a wage increase in his plant of millions of dollars. And I thought, "What an admission that the differentials in the wages of men and women are so great!" This is not necessarily the employer's fault. This has been our tradition.

Now this bill, which might be called the rate-for-the-job bill, is a very simple one. It says that if two persons are doing the same work, they should be paid a job rate and that the rate should be the same whether a man does it or whether a woman does it, whether a younger person or an older person performs the job. So, it is just a case of, "Here is a job, and it pays this much." That is the principle of this bill.

I had to make a decision about this bill yesterday — that is, regarding an amendment under consideration. I am wondering what you folks would do if you had a decision like this to make. I will give you the details. The person who telephoned me said, "Mrs. Peterson, they want you to consider an amendment proposed by employers that would allow a wage differential based on the extra amount it costs to employ a woman. If we would agree to such an amendment, maybe we could get the bill through."

Now you see, this thinking is based on another myth. This is why we need conferences to look at these things. We need research. I could be humorous about some of the points that are raised, about what these extra costs are — washrooms, for example. Well, I think men need washrooms, too, don't you? Then, people say that women are absent more often. Now, we find from the statistics, and we have good reliable statistics in this country, that absenteeism is related largely to individual differences — that there is as much absenteeism among some men as among some women. In many cases, we find that the family member who is paid the lowest rate is the one who stays at home in a family emergency. So, this question of absence can have an economic base. We need to know more about this whole question, and other groups have to study it.

Now, it is difficult to make decisions in these various areas of concern. It is difficult, I must say, because impacts on employers can be great. In one country that I visited, they take care of this by saying that the hourly differential will be cut maybe five cents a year and that this is reasonable because we do not want an impact that is too great. But, I think it is important for us to realize that we are about the only economically developed country that does not have the principle of equal pay in its legislation. The Rome treaty for the Common Market accepted equal pay as a basic principle. It held that as long as one group could be paid less, the danger of exploitation — of lowering standards when we are trying to boost standards — was too great.

As a society we have to look at this honestly. I don't have the answer. Therefore, I think it is very important for us to have a conference at this time, so that we can advise our legislators well and also move in a constructive area and in a constructive way.

Another piece of legislation of importance relates to the amendments to the welfare law. They include a provision for funds for day-care services. These should help many women to become self-supporting, to be able to stand on their own feet, and to get off the relief rolls as soon as they can. They don't *want* to be on the relief rolls. But, if we want them to be independent, we may have to provide good centers for child care so that the mothers can earn and become productive citizens. This objective, I think, was one of the underlying facts of the amendment to the welfare law, and of



the proposal that matching grants should be made available to communities which feel that it would be helpful to have a day-care center for the children of working mothers.

With the great increase of women in the labor force, this is something that should be discussed in many groups. Is this good? Would it be good in our community? Would it be good for our children? I think some children would benefit from this and some would not. It depends very much on the child — on whether he or she can benefit from care of this kind. You can't make a blanket decision. But, I think that sometimes regular household help, working under good standards and good conditions, is better than the kind of care many children get.

Are we going to have a society where women can work and do work? How are we going to help them hold the family together? I think this is our biggest problem. I wish we had a society where women could stay home, by choice, when their children are small. But, if a woman doesn't want to do this, sometimes she's better off working and having someone else help with the children. She can give love in other ways. I think these are individual questions that have to be solved by each person in her own relationship to her family and husband.

Nevertheless, if we are welcoming women in industry — and I'm not saying it is necessarily desirable — we have to face these problems. It is here — this 64 per cent increase among women workers in your own state of Utah. Apparently, women workers are here to stay.

Now, what do we do about it? This is the big question and you should know that the federal government wants your help on this question. We can only answer it with your help, with your active participation and your active expression of ideas. With that guidance, perhaps we can really move toward the society that we all want.

## STATE LEGISLATION

C. F. GRONNING

Commissioner, Utah State Industrial Commission

Most of the laws that we administer as the State Industrial Commission, and as a women's and minors' division, are laws to protect the women so that they will not be forced to work longer nor to work in ways that would be detrimental to their health and welfare. Recognizing that all of them must have new roles to play, those that are working, we try to administer these laws and try to enforce them so that the women will have some protection.

One of the laws gives the Industrial Commission the authority to set up rules and regulations governing the working conditions of women. In at least four occupations we have set up rules and regulations and minimum wages which must be paid to women workers. In your kit you will find a pink order\* on which we have the rules and regulations and minimum

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\* All delegates received the pink order in their kits. Additional copies can be obtained by writing the State Industrial Commission, Salt Lake City, Utah.

wages pertaining to the industries of retail trade, laundry and dry cleaning and pressing, and public housekeeping industries (boarding houses, hotels, motels, apartment houses, buildings that are offering space for rent that women must keep up, and the hospitals), and the restaurant industry.

Now we'd like you to study this pink sheet, because inasmuch as you are a representative group from all over the state, if there are violations to this order, we would like you to drop us a line. Although we are limited in our division for help, we do investigate thoroughly every complaint that comes to us.

You'll notice that we say that no woman can work more than eight hours a day or forty-eight hours a week. This is a little different from the federal law which simply says that you can work forty hours for straight time and that you receive time and a half for all hours over that. Our state law is to protect woman so that she will not have to work over eight hours a day, and then we set at forty-eight a maximum that she can work. Now, this provision may be broken by special permission of the Industrial Commission in cases of emergencies, peak periods, times when there must be some extra help. But we usually set as an absolute maximum sixty hours in any one week. The law, of course, provides that they must not work over forty-eight hours which gives us the idea that every woman should have a day off a week. In the pink order we simply say that they must only work six days a week. This is a regulation by the Industrial Commission, and only applies to the four occupational groups I have mentioned.

In the white order are abstracts of standards for women that apply to any woman working anywhere in any occupation. These standards cover lighting, workrooms, ventilation, floors, our toilet room, our locker rooms, our rest rooms — I mean by that lounging rooms — and first-aid equipment. These rules also state that every woman must have at least a thirty-minute meal period and that she may not work longer than five hours before this meal period is due, that each woman must have at least a ten-minute rest period for each four hours of work, and we suggest that this be given at somewhere around two and one-half hours after she has been on duty. These two breaks must be given her in every eight-hour day.

Now many of the men of course reap the harvest of these regulations. One of the men from industry said, "We don't have to give our men breaks, but we do because we have to give the women breaks and we don't want to treat them differently, so we treat them all alike." Many of the regulations that we have set up do carry over into the men's jobs even though we have no authority to provide regulations or working conditions for any male 18 years or over.

One of the important things that I want to mention here is our wage-collection law, under which we have authority to collect wages for any woman or any man, with the only limitation being a four-hundred-dollar ceiling. If your wage is over that amount, then we do not have jurisdiction and you would have to secure the services of a private attorney. We have about four hundred claims of this type for women alone filed each year. We feel

this law is doing a very splendid job for the women of the state in collecting money where they have actually worked for the wages but the employer says "try and get it."

Our labor laws, in addition to these that we have furnished you, are condensed from the ten-volume Utah Code and printed in a publication called *State of Utah Labor Laws, Including Employment of Women and Minors*. This little booklet is available free of charge to anyone by writing to the Industrial Commission. . . .



- Mrs. Kulkarni, Lady Reading and Mrs. Mulder  
reflect on India
- Mr. Gronning, Mrs. Miner, Dr. Frobes and  
Mrs. Peterson



## PSYCHOLOGICAL ASPECTS OF A CHANGING SOCIETY

The Conference next turned to the psychological aspects of woman's role in a changing society. Following the searching and provocative presentation by Dean Frobes, the participants returned to their discussion groups to probe further into the issues which had been raised. They also formulated questions which the discussion leaders transmitted to Mrs. Landa for use in the afternoon question and answer session.

### OLD ATTITUDES IN A CHANGING WORLD

VIRGINIA P. FROBES

Dean of Women, University of Utah

In the two days that you have been meeting together you have become aware that there are many subtle counterforces occurring in what would look like a fairly smooth movement of women from the home into the world of work and community involvement. It is about some of these more subtle things that I would like to talk with you today because I think that they are going to make and do make such a difference in our lives.

We have often heard that it is not good for man to be alone. I think it is just as important for women to realize it is not good for woman to be alone, and that you do not make these kinds of changes in your emotional lives without paying a very real cost. The cost can be lessened only as we become aware of what some of the emotional tensions and the psychological stresses are.

As women try to assume new roles without adequately liberating their children and their husbands and the other men and women in their lives, for the assumption of these roles, we find some interesting things happen. As we talk about what women are doing, we get a good deal of evidence that things do not run as smoothly as they would seem to. We are in the high schools every year counseling more and more of the bright young women to come into the university. We are graduating more women from the university, but we are not finding them at work. They do not resume professional roles and they do not use their education this way.

A study of the very gifted young women going through Berkeley who were National Merit Scholars, showed that less than five per cent of these women had any intention of working unless they had to. They wanted and preferred and intended to find their roles in marriage and the home and did not feel either inclined or challenged to build into a larger developmental pattern the use of their professions unless through some tragedy or misfortune they were to find themselves working.

As we hear this discussion of legislation, it is interesting that we need to have men legislate for us to provide us a working situation which is as necessary to them as it is to us. There are reasons that we find the kind of result that we do in our social legislation relating to work. Many of these reasons are very basic in terms of the personal relationships between men and women and the roles that traditionally we are expected to play.

I have university students coming to me, women who are offered positions — excellent positions in the fields of chemistry and physics, and specialized study — who are afraid to take these positions for fear they will not find a husband because their jobs will be better than their husbands'. They will perhaps earn five thousand dollars a year more than their husbands, and this will either destroy the security of their marriages or they won't find husbands. Young women frequently come into the university already decided that it is appropriate for women to get degrees in teaching, nursing and secretarial work, but thinking it's a foolhardy young woman who decides to be a chemist. Of course, these kinds of problems are experienced differently in different socio-economic groups in the country.

I imagine that all of you who are busily involved with a volunteer life in addition to your family, who are employed as executives, secretaries, teachers, or in any of the wide variety of work that we know women are in, have some personal feelings, some subjective feelings about how you *feel* — not about what you know, not about what you and your employer and other people talk about and intellectually accept — but how you *feel* about working. What kinds of problems has it made for you? How good do you feel about the kinds of roles that you find yourself trying to assume and how good does your husband feel about it? Has it made a problem? How do your children understand it? These are some of the things I would like to talk to you about briefly this morning.

When you talk about subjective feeling you are apt to get into such a chaotic kind of situation in terms of information that we need a frame of reference in which we can consider the topic, some way we can organize our data. We have said a lot about roles — but we need to define roles, to look at some of their characteristics. And then we'll take a few examples under each one and as you go back into your discussion groups, if you are interested in continuing to talk about how you feel, and some of the more personal problems, then you will have a way of talking about it together.

When we talk about *role* in social theory, we are talking about a common pattern of social expectations. When we say that you are a wife, all of us share together some common expectations of how a wife behaves, what her job is, what the important constellations of work and of persons around her are.

Most of us play a variety of roles in our lives. Men have multiple roles in their lives — they are fathers, they are children, they are workers, and they are husbands. And more and more men are community workers. Women also have a variety of roles, and most of us could list certain kinds of common expectations around any one of these.

This is a way in which society does impose some order in terms of the work that it has to do. We couldn't have a society if we didn't have fairly defined roles that each of us is expected to play. All this seems very natural and commonplace and not much more complicated than the fact that every day we have a morning and every day we have a night. It seems this way until you begin to look at it — particularly in terms of what happens when

one of these roles begins to change and what happens then to the roles that are dependent upon it.

When we have agreement on a role, when the husband, the children and the wife and the important people around them all agree in terms of a role definition, we can have real confidence in our taking of this role and acting it out. We know very clearly what is wanted and everyone shares this knowledge. When we don't have this kind of agreement around role expectations, we have less and less confidence about what we are to do, how well we are doing it, whether we are pleasing people, whether we are satisfied ourselves about it.

We no longer have this common expectation and agreement around roles for women. We have introduced a wide variety of ambivalence. When we have disagreement, of course, then we have uncertainty and confusion. And this confusion isn't just confusion around us in terms of how other people feel — it is confusion we experience ourselves about our own self-satisfaction and confidence.

There is another aspect to role in terms of the expectation that people have of us — this is whether we like our role. Do we want to act out the role that other people expect of us? For women, for individual women, as they make this choice of which kind of a life they are going to live, this aspect of personal satisfaction, of desire, is a very important one. Do you like the role that your husband wishes you to assume? Are you ready to accept the role that your children expect of you? Are you ready yourself to accept a variety of roles? Here you get into the area of self-satisfaction, of how good you feel about your own life and its fulfillment.

Roles have a number of dimensions that are related to these of agreement around expectations and self-satisfaction. One is the dimension of clarity or ambiguity. For instance, the role of a policeman in our society is fairly clearly defined: he has a definite way of behavior, he wears a uniform, we know exactly what to expect of him. But if we were to try to define the role of the adolescent in our society, we would have a very difficult time. One of the contributing factors to the difficulty that we as adults have with adolescents, and adolescents have with us as adults, is that there is such an ambiguity in their role.

We have this same kind of difference in terms of the roles of men and women. We have a very much more clearly defined role-function for men than we do for women. Women are broadening into many areas, they are going into higher education, they are traveling all over the world, they are assuming all kinds of responsibilities. But there has been relatively little change in the roles of men at this same time.

The rigidity of the men's roles brings problems, but the ambiguity of our roles poses problems not only to us, but to many others. As we bring up little girls and boys we clearly define the behavior of little boys: they play certain games, they are allowed certain toys, they wear certain clothes, they don't cry, they have certain kinds of emotional responses. We structure the roles of little boys much more rigidly and much more clearly than we do the roles of little girls.

This leads us to the next dimension of roles, that of rigidity or flexibility. Here again we have wide differences in terms of what is happening to the women in our society and what has happened or failed to happen in terms of the men. An example of a very rigid kind of role is that performed by a priest in the ritual that he goes through. He is allowed very little deviation in terms of the ritual, even when he is administering to a patient who is ill, or when he is counseling. The role of a physician, who is interacting with a patient at a bedside, can have a great deal more flexibility to it than that of the priest.

When we come to men and women we find that the social changes that are taking place are allowing, even forcing, a great deal more kinds of flexibility in the roles of women than in the roles of men. The relationships of men to women, and their relationships to themselves and to their work, are very much what they were years ago. This is certainly not true for what is happening to us, to women. We are perpetuating a lot of these same kinds of traditional role definitions in the young boys that we bring up. We know that father has very definite expectations of what is a little man, but he can laugh and be amused and proud of the tomboy girl. We put girls in all kinds of clothes — little girls wear boys' clothes from the time they crawl or sooner. But who ever heard of a little boy wearing girls' clothes? And even though the father allows the mother to put a doll in the boy's hand, how does he really feel about this? He probably does not feel good about it at all.

We are perpetuating many, many of the old attitudes and feelings that will not fit too well in the new society, that will make for problems as these two people, a man and a woman, try to resolve their different expectations and build the kind of a life that they are going to live.

Another one of the dimensions of roles is the severity of sanctions. By this we mean the certainty and severity of punishment as you deviate from roles. Here a real change is occurring in society today. Punishments, of course, can vary from very severe kinds of corporal punishment to just the feelings of shame and disapproval. It is shame, guilt, and disapproval that frequently accompany a woman's resumption of a role that does not fit the expectation of the important people around her. These kinds of punishments are certain in terms of how a family feels, but they are very uncertain in terms of how the world perceives them.

A woman can be very proud of working and feel very comfortable about it in one social gathering and yet hide it because she feels guilty or anxious about it in another. I have been at PTA meetings where I have heard enough about broken homes and working mothers and disturbed children to cause any working mother a nightmare for weeks on end. She may really not have been contributing to a disturbed home or an unhappy child, yet in this kind of a setting she could be made to feel very, very apprehensive about either the need to work or the fact that she wanted to work.

In fact you sometimes feel much more guilty in settings of this kind if you "want" to work. In lots of ways you feel much better if you "have" to, and you can say with great nobility, "It is necessary for me to work because



my husband has been ill for five years." But it's rather damaging to say, "Yes, I work because I like it. It is part of my life. This is the way I grow." Say this and you will have a lot of women looking at you and shaking their heads. These things are subtle, but they make a very real difference to us.

Another dimension of roles is the range of situations that are covered by the role you play. Some roles we are called upon to play very infrequently in our lives. Going to a funeral and mourning a loved one is a role that fortunately we don't often have to act out. Other roles occur time after time after time again and they affect a larger and larger proportion of our lives. Many of the roles in which women are concerned in their relationships with family, with boss, and with husband are very pervasive. These almost are our lives, and they occur time and again and become of crucial importance to the total life that we live in relationship to ourselves and to others. The consequences of the kind of role we are playing are greater as the situations in which the role is involved expand.

So these kinds of differences, these kinds of dimensions, present very real problems. There are some other characteristics about women's roles that are fairly unique to them and that make them in a way more difficult for us to adjust emotionally. One is that we have no choice about being women, and you would be surprised how many women wish they did. You don't often find men who would vote and say they would like to be a woman. But ask any group of women or girls how many of them wish they were men and you will have around twenty per cent saying they wish they were men. However, we have no choice about this. Whether you like it or whether you don't like it, this is a part of your role that you cannot change, and you have it for keeps.

There is no way of altering this role. You are a woman, and you are going to stay a woman. There isn't much you can do about this. When you add to the fact that we have no choice about this (and I thank God we don't because I rather like being what I am) and we have it for keeps, then in our society women are relatively powerless. We see this in terms of the legislation you have heard about today. Men protect us. Men ask us if we are willing to have certain kinds of legislative compromises made. While both men and women work equally well in improved working situations and conditions, we have pages of protective legislation from rest rooms to beds to ten-minute breaks to six-day weeks. We may not like this, but in the direct kinds of ways of providing for ourselves, we are relatively powerless.

It is by virtue of this kind of society in which we live that I think women are so frequently drawn into being manipulative creatures. This is too bad. Whenever I hear about a woman behind every man, or when I hear a man say "one of our greatest difficulties is that we have to handle men," it bothers me. I think we need to become aware of the kind of life in which we are placed and find ways of dealing with these problems directly, and not become indirectly manipulative.

We must not act when we come into the masculine world as though we need to manipulate or need to become masculine and aggressive, or that we cannot deal openly and in a one-to-one way of equality with each other.

The passive relationships that have stemmed from this relatively powerless position in which women have found themselves can be very damaging in work and in the office and in the home. There are not many women who are working, even in the executive capacity, who don't feel at a psychological disadvantage with the men with whom they are working. I am sure this is true all down the line.

It is very important that we look at these psychological problems. As we do these things, we cannot do them alone. A liberated woman without a liberated man and liberated children is not liberated. We are not psychologically free to act and live and think and feel as though the world were women, and as though the world were women who all thought about these things as you do or as I do.

We have a lot of confusion. I think children are confused, men are threatened and confused, women are angry and they feel guilty and they are confused. All this is to be expected when you try to move in a new direction.

Now, what can we do about it? I am sure I don't have any answers for what we can do about it. In the first place, most of your talks this morning and yesterday have been around pretty clearly defined concrete and accepted data. There isn't much question about what is right or wrong or what is accurate or inaccurate. When we get into this area of feelings, the needs of women, the needs of men, and the relationships between them, we really know very little. We need to do some research in this area.

We need to begin to realize that these psychological aspects to the problems that you are facing today exist, and that we must look at them. Things I have said to you are theory, speculations we make from the usual observations that we can see around us and from our own feelings as we have been caught in the same kind of problems. We really don't know the answers, but we realize we need to know more about it.

While I don't know the answers, I do have a few suggestions. These suggestions will reflect my biases as a psychologist. I think *awareness* is the first step to solving any problem in interpersonal relationships: awareness of how you feel, awareness of how the people around you feel. Find out how your husband feels about your working. Let him talk about what it means to him. Your children, how do they feel about it? Share information with each other around your change from one role to another. Make joint decisions on the basis of your shared and new understanding.

Another thing that we can do as parents, teachers, and even employers, is to begin to treat men and women as individuals, not as sexual objects — not “all women are like this and all men are like this, and if you're a woman or a man there are certain things I can take for granted about you.” As we begin to interpret individuals to our boys and girls, instead of saying “little girls don't do that” or “little boys don't cry” or “little boys don't do that to little girls,” talk about Mary, about Johnnie, make them human beings with individualized feelings, not a class.

Too frequently we send our young people out to deal with the most complex interpersonal relationships with a lot of stereotypes upon which they make false assumptions and really never learn to know each other.

Education has many things that it must do in its counseling and advising programs. I'm well familiar with the kind of counseling in professional ways that "plain Jane" gets. She'll make a good chemist. It's all right for "plain Jane" to be a doctor. It's all right for "plain Jane" to plan to go to work, but if you have a glamorous, beautiful, curvaceous blonde, observe how rarely she is counseled to go into professional work, yet she may be much brighter than "plain Jane." Our stereotyping is unfortunate.

For many years even universities resisted admitting women to get an education and to come into man's world. Institutions were very slow about admitting her. She is now there, but there has been very little change in curriculum that is offered, or the teaching that is offered for women. Although she is now in higher education, she is still in a man's world, and she is going to school as a man would. She is being prepared for life as a man would be prepared for life.

Although she does have developmentally a series of roles to act out and there is a need, a national need for her and a personal need to realize her full potentials, she is still being educated and processed through the educational system as though she were a man. Yes, we have a lot to do in education. It will all take time but the first thing that needs to be done is to become aware of yourselves and the people closest around you, share and discuss and possibly you will come up with answers for yourself.

This social change we are going through will probably be a minor revolution in American society.

## QUESTIONS AND ANSWERS

MRS. JERRY LANDA, Board of Education, Salt Lake City, moderator

MR. DEAN CALL, Utah Department of Employment Security

DR. VIRGINIA FROBES, Dean of Women, University of Utah

MISS MARGUERITE GILMORE, Regional Director, Women's Bureau, Chicago

DR. OAKLEY J. GORDON, Department of Psychology, University of Utah

MRS. GERTRUDE KNAPP, State Industrial Commission

DR. EDWARD O. MOE, Visiting Professor of Sociology, and Director of Bureau of Community Development and Institute of Urban Studies and Services, University of Utah

MISS JANE TAYLOR, General Services Administration, San Francisco

MRS. LANDA: As we formulated these questions with our group leaders they made two suggestions, which I would ask you to keep in mind as you put forward your answers today.

1. Remember that most of these problems concern "people" not *just* women, nor *just* men, but usually all persons.
2. Please give your answers in the context of *what is* and *why it is* rather than in terms of *what was* or *what ought to be*. In other words, women *are* working today, whether we approve of this or not.

Q: What changes in our educational system can be made to fit the changes in roles of both men and women, and what predictions can we make about future changes so that we can start thinking about them?

A (VIRGINIA FROBES): In the area of providing counseling and guidance

service, we should do very much more than we have done in elementary and secondary schools. It is not going to answer the problem to start giving counseling and guidance at the college level or to a senior in high school. So many of the questions of personal identity have been resolved, either consciously or unconsciously, before you get to this age, that I would like to see this in the elementary schools and at early ages.

In terms of curriculum, we should develop a different kind of presentation of material for women as compared to men. We should help women to see their roles as being appropriate to certain developmental stages and ages in their lives.

Q: What services can be offered or provided in adult education to help people examine these changes about which we've been talking these two days?

A (OAKLEY GORDON): Many areas have been interested in this for years. For example, there is an Adult Education Council of Greater Salt Lake, which has good material available right now on many subjects, for instance, *Aging in the Modern World*. I don't think that at this moment they've got any particular material on women's roles in the world or in a community. However, I think it could easily be developed by the universities.

What has always disappointed us is, that although we have in existence an Adult Education Council that is just leaning over backwards to provide material for groups, how do you get groups interested in studying as adults? The problem is not just the subject matter, the problem is *how do we get adults involved and interested in this?* We've tried conferences where people are called in to try to stimulate their interest in returning to thinking as adults. But this is going to require an attitude of being willing to think together without credit, without tests, but simply that on Sunday night or Friday afternoon or whenever you want to have it, neighbors and friends get together as adults, recognizing that education is never finished and continue to work on this.

If I can put a plug in for the adult education councils, I would say that there is a ready answer for those who would like to participate.

Q: Dr. Moe, what can be done to combat the feeling of loneliness and to stimulate this type of education in the rural communities?

A (ED MOE): First, I'd like to say this: implicit in everything that has happened in this conference and all of the material we have that deals with the changing role of women is that we have shifted from a time when woman's role was determined by some outside factors — by tradition, by sex, by age — to a time when her role can be adjusted appropriately to the developmental stages and to the new opportunities for freedom that are everywhere evident.

Now, how do we take these big ideas and deal with the specific and immediate kinds of problems that we have? We need to have more pride and more skill in the decision-making process about these kinds of role problems than pride, say, in the fact that the decision has been made. Because



these decisions just don't last very long. Now if this is true, then the thing that we need in our educational programs is some way of helping women, whether they live in St. George or Cedar City or in Blanding or in Circleville or in Provo or Salt Lake or wherever, to look at these problems in terms of the particular context in which they live.

I think the Bureau of Community Development and our Department of Sociology, of which I am going to be a part, ought to be able to prepare some materials to help groups to look at these problems, not so much in terms of the factors which affect their decision, but actually stepping up the *skill at making these kinds of decisions*. Throughout the lifetime of a woman, every year practically, she is going to have to redefine not only one role, but many different roles. And as Dean Frobbs stressed this morning, you are not liberated unless the husband, father, the important people around you are liberated, too.

The important thing is shifting from a time when we took pride in the fact that the role was there and that we followed it out, to the time that we now face of continually redefining it. Now, how do we get the skill to do this? There are some kinds of materials that have been presented in this conference we can take over and adapt. If we can utilize the resources of different organizations so that this gets down to specific terms and can be looked at in the context of our various communities in the state, then we can really begin to come to grips with some of the freedoms and the promise of this change which can actually be realized, rather than being just one step out of our reach.

The *skill of making these kinds of decisions* is what we've got to get down to, rather than just reciting what the changes are and reciting what the promise is.

Q: How do you destroy stereotypes and images — images of women in these roles, images of clubwomen, images of women as workers, etc.?

A (JANE TAYLOR): I'd like to take the one on women at work, because we had a fascinating discussion on this in our group. As we described it, we have left the launching pad and the thrust has been effective and those of us who are there in orbit need to understand probably better than ever before, as a result of this conference, an awareness of our responsibility to develop the very best in the context of our job that we can, in order to create a climate within the immediate area in which we have a direct influence.

We have an additional responsibility as women to do a job of supporting legislative acts and measures which are thoughtfully presented and to write our representatives in the legislative bodies and require that they take action or discuss with us reasons why not.

And thirdly, we thought that we needed to have a better understanding on the part of top management of the capabilities of women. How do we create this climate? There was reference to the Presidential Commission, that perhaps Mrs. Peterson through her office on the Commission might ask that reports be made to show the trends. In this way if there is no growth shown, the enlightened administrator, one who is interested in getting on the

ball and in getting into orbit with the rest of the country; should do something about encouraging women to be selected for promotion or broadening the base of jobs in which they could be appointed.

A (VIRGINIA FROBES): I think one way in which you can break down stereotypes is by being *specific*. If someone talks about women, *what women*? If you're on a job, and you need to discuss a problem with an employer or an employee, you discuss *this woman* or *this employee*. Don't allow people to group you as though you were a generality.

A (ED MOE): Research findings also help to correct stereotyped images. For example, Ohio State University did a study of women over the state to find out, among other things, whether women who worked kept their houses as well as women who did not. On the basis of the observations of the people who were engaged in this research, the women who worked kept their houses just as well as women who did not. They also looked at their children and found that the children were just as good as those of nonworking mothers and not contributing at all to juvenile delinquency, contrary to what a lot of people also say. It depends on the individual woman and mother. Research findings can dispell a lot of myths that are perpetuated that just aren't true.

Q: Will work jeopardize femininity?

A (MARGUERITE GILMORE): I wouldn't think from the example of any of the conferences that we have had of employed women that work jeopardizes femininity. I don't think anyone would have to do very extensive research to find this out. In fact many of the fields that women have followed as a major occupation have been those in which their femininity has been a great asset. We found in our studies, as you discussed yesterday too, that women are not found in managerial and advisory positions to any great extent, but are in helping and aiding. These certainly have been feminine characteristics in a family — starting your children off, helping them, helping the husband and so forth.

More and more women are getting confidence and standing on their own feet, and many of their feminine characteristics have been carried through to their work — the responsibility and organization of running a home — these are feminine qualities too, and are certainly evident in their work.

Q: Does a woman have the right to go to work just for her own satisfaction?

A (VIRGINIA FROBES): I think this is the *only* reason she has for doing it.

Q: Are women losing sight of their basic purpose? I think I can answer that, though I don't know whether I dare — I would think that the population explosion says "no."

Q: In the area of counseling we have quite a few questions. First, where do you go to get information on what's available in jobs and education?

A (DEAN CALL): The State Employment Service has offices in various cities where we have well-trained counselors available to help you. They are

quite familiar with the various facilities throughout the state, both the educational facilities, on-the-job training opportunities, vocational schools, and other kinds of training opportunities in addition to the college-level training.

We also do counseling of women, and men, who are newly in the labor market or are re-entering and have feelings of inadequacy and want to know such things as how to approach the employer, what about dress and grooming, how to fill out an application blank, and all of these things. We have job information and counselors available to help. Our Salt Lake City address is 168 Social Hall Avenue.

A (MARGUERITE GILMORE): The Women's Bureau has done studies of the new fields that are being open to women. All one has to do is write to the Women's Bureau. Sometimes the high school counselors haven't learned about some of the special fields open to women, and we'd be glad to send them any information if they will write us.

A (JANE TAYLOR): Also, don't forget your local federal civil service commission representative. Contact him about what examinations might be open. Do not be concerned about the term "examination" because often this simply means an examining of your educational background or your experience, it doesn't necessarily mean a written test.

Also, don't overlook the placement facilities of your educational institution, individual employment offices, business and industry, and private employment agencies.

Q: How are we going to get more money to hire more counselors in the schools? Any member of the legislature here? Anyone have any techniques to suggest so that we could have more counseling services in the schools?

*No answer.*

Q: What about information for people in our shifting population — people who would like information about educational, cultural, or discussion programs?

A (OAKLEY GORDON): Adult Education Councils have this information. These councils attempt to compile every year every bit of adult education that is available in all the immediate surrounding schools — the universities, the business schools, and so forth, so that with just one phone number you can get in contact with all the adult education information in the community.

Q: One group pointed out that women, persons, find themselves in counseling positions quite often. In other words, they have to counsel with their husbands, have to counsel their children, they have to provide a counseling-type service in their daily lives. Where can they learn techniques to do it better?

A (VIRGINIA FROBES): The best possible technique for counseling is to "listen" and not many of us listen. We are so anxious to give advice and so anxious to contribute in terms of "this is the way I feel" or "I don't feel that way" that we don't listen. And particularly in our family situations we don't listen. If you listen carefully, I think you'll know better what to say.

But many of us so much of the time get advice and usually this advice is what we knew was right before we asked. If we were able to take advantage of this advice, we wouldn't be asking for it so often, so I think that frequently we are misunderstood. The people who tell us what to do don't really listen to what we are saying. This is the best technique one can have.

A (OAKLEY GORDON): The time may come when we'll have to prepare this sort of program in universities. As it is right now, if you want to take a good course in counseling, you'd probably have to be fully enrolled as a psychology or a sociology major. Counseling courses aren't available to simply a mother, but I suspect the time is coming when such programming should be available.

A (JANE TAYLOR): May I take this from another point of view? It does very little good to have the counseling technique, unless one has a basis on which to offer sound counseling and advice. The material that was developed in our group pointed directly to some of the philosophy shared with us by Dean Frobes in which we feel there is a real need for the individual defining her role and evaluating her responsibility, recognizing her talents, and then attempting to work with her family in how best she and they can express their talents in order to make the world a better place. The first thing to be identified is the subject matter and the philosophy and the faith, and then perhaps the skill of counseling will recognize this type of thing in the friendly exchange of opinions.

A (ED MOE): All of us who have participated in this conference have been challenged by the possibility of some kind of follow-up. A natural follow-up might be done in six sessions perhaps in communities over the state. One or two sessions might be devoted to these kinds of problems confronting a woman in relation to her husband and family, and how she handles the emotional stress and strain when this kind of change in role is such an important part of her experience.

Q: Maybe we ought to enlarge on this last remark of yours, Ed, because one question asks, "you've been talking about future changes, but what do we have presently to help with the pressures on women working right now?" Perhaps this should apply to all women, the pressures on women right now.

A (ED MOE): Dean Frobes this morning, in a very insightful way, developed the thing that goes on inside many of these big decisions and problems that we have been discussing. Neither our educational programs, nor our adult educational programs, really deal with the problem at this level. They don't help us to really face up to the psychological problems.

It seems to me that one of the great opportunities we have as a follow-up to this conference is to really think it through — in all of the universities in this state and in all of our various organizations and agencies — what can we do to bring this problem down to where we can deal specifically as it affects individual women and families? All we have been saying is that we just can't prescribe for this, that each person has to work this out for himself. Now, how do we get into people's hands the ideas that will help them to work this out on an individual and family basis?



A (MARGUERITE GILMORE): One suggestion on this: many of the organizations here would form very good channels for this information. I'm thinking of some of the women's service groups (Altrusa, Business and Professional Women, and so forth) which have programs about the problems of women and the status of women at the present time. If they thought of this need, as well as examining the basic feeling of the women about it, I think it would be a very good way to reach down into local communities.

Q: In the summary this morning, I indicated that several of the groups were dissatisfied with the rigidity of the rules and regulations of our institutions of higher education as far as facilitating the way for a mature woman to return to school. We have two questions on this.

Why can't you get your degree solely by going to classes at night school, in the extension division classes? Why aren't more night-time classes available for people who just have to work during the day and can't get away any other time — not just little classes here and there, but requisites that can be put together in a whole program?

A (OAKLEY GORDON): We have this problem coming up all the time from students. The very practical problem has been, not that anyone thinks that classes are any different when the sun goes down, but it's just the tradition of the university in this particular locality, that universities and schools are institutions you attend in the daytime. Therefore, the faculty contracts are signed up for a daytime load. When you start adding on a nighttime load, you suddenly not only have the administration concerned about how many hours this person thinks he can put in, but you begin to get legislators and the Industrial Commission concerned about it.

What we need is a college that has a tradition of having some of its faculty teach at night almost exclusively. There are many areas in our country that have this tradition, to have a night school faculty. But in this area we don't have, and until we get the money and funds to find that many more faculty members to put on night classes, we're stumped. Right now night classes are being taught as extras on the end of the day.

A (ED MOE): Yes, Oakley, universities ought to take a look at themselves, too. Are they filling the needs of the people throughout the state who support them? The university from which I have just come (Michigan State University) has the pattern that part of the teaching load is in the evening school. Adults come into these courses and mingle with the younger students and the judgment of the faculty has been that these courses are enriched by this mixture, not diluted, that they are better, and that you get a higher level of motivation. This is something that we need to look at. It is something we can change, but we haven't changed.

Q: We need to talk a bit about the volunteer section — it was reported by one group that, unless there is better coordination of volunteer opportunities and calls upon volunteers, the volunteers might go on strike. This was said facetiously, but it does point up that there are so many demands made upon volunteers by so many different groups that volunteers may just have to stop doing anything.

A (PEGGY KISTLER): My own personal feeling is that this is the responsibility of volunteers. The individual has to learn to make choices. A good deal of potential leadership has not been developed because organizations always look to the same people. We would get more volunteers if we were willing to take on new people and train them on the job. But it is the responsibility of the individual volunteer not to spread herself too thin. She must be the judge of how much she can realistically take on, and then she must learn to say "no," to make the decision.

Q: Can volunteer groups be used as stepping stones for the other areas of going to work or going back to school? Should they be used and how?

A (JANE TAYLOR): Some of the very best preparation for a woman who eventually in her long-range plans sees herself going back to work or going into the employment field for a paid job would be volunteer work, preferably along the lines in which she hopes to pursue a full-time job later. There are many types of volunteer jobs — in hospitals, or in office work, in reception or in travelers' aid, or whatever — which have the ingredients of basic positions in many different kinds of industries and business and federal and state positions. It's the best training you could possibly have, and you'd be up-to-date when you are ready to take on more and full-time responsibilities.

A (DEAN CALL): One of the big problems women have who are returning to work and who have been in the home for some time is a lack of poise in meeting and working with people. They also lack confidence in knowing how to be well groomed and dressed. I think volunteer work would be an excellent way to maintain this kind of contact and self-confidence for their future when they go into the labor market.

Q: About unemployment compensation, Mrs. Knapp, do you find that women abuse this law? In other words, do they go into the labor market and then leave their jobs just for this compensation?

A (GERTRUDE KNAPP): No doubt there are some abuses of this law. I don't really know too much about it, but I don't believe, from what we hear when women come into our office, that there is too much abuse of this law. It is handled through Dean Call's department.

A (DEAN CALL): It's hard to tell whether it is extensively abused or not — I don't think it really is here in Utah.

A (MARGUERITE GILMORE): In the studies the Women's Bureau has made on working women, the reason that most of them work is because they do need that economic return in their pay check for themselves and their families. The amount they would get in unemployment compensation is so much less than the wage in most kinds of jobs that I would think this in itself would be a rather good criterion to say that the law is not abused too much.

Q: Since there are problems connected with women who work, is this a justification for unequal pay? I believe the group asking this question meant problems in terms of absenteeism.

A (JANE TAYLOR): We decided in our group that this had been so adequately covered this morning that there was no need to discuss it. I don't

think anyone in the "back-to-work" group would accept this as a justifiable question to answer.

Q: Now for some specific information. How can we get day-care centers started in Utah right now?

A (RECEIVED FROM WOMEN'S BUREAU): Although five million dollars has been authorized for day-care services, the supplemental appropriations have not yet been approved by Congress. While they are awaiting the money grants needed for them to act, state people are making plans to fill the requirements relating to the grants. For example, an advisory committee with broad representation must be set up, cooperative action must include education and welfare agencies in the state, safeguards must be established for children's and mothers' best interests, and priorities of need must be listed (for example, the needs of low-income groups, migrants, mentally retarded persons and geographical areas). These requirements will not be mandatory until July 1, 1963, and grants can be spent without satisfying them during the first year. However, efforts to satisfy them are now being developed.

Q: Are the federal funds for retraining available in Utah? What are the limitations, if any, and where do you apply?

A (DEAN CALL): The money has been appropriated on a national level, but it hasn't been apportioned yet to the states, but we expect it will before long. In the meantime, we have prepared some of our people up and down the state in our various local offices, because it will be up to the local office of the Employment Service to work with the person who wants to go back into retraining to determine the person's ability and skills and whether his choice is realistic.

The Employment Service will work very closely with the other training facilities in the state and communities to set up courses, if such are necessary, or to develop courses if there are none that exist. The courses will have to be based upon the needs of the community or of the state. A person can't just go in and say he would like to be trained in such and such an occupation and expect to receive the training. It has to meet a need. The money is primarily set up for heads of households who must have the work in order to maintain the household. So this might eliminate some women who want to go back to work for the sake of personal growth or experience. But it's not limited to people on welfare.

Q: What would be the definition of maintaining a household in those terms?

A (MARGUERITE GILMORE): One out of every ten families is headed by a woman who is the major breadwinner. There is another provision that has interest for women. When it is known six months or so ahead of time that there will be a large layoff, then upgrading or retraining on the job can be done, where automation is going to take place. In many of the places where women work, the mechanization is taking place faster than other places where both men and women are employed. It ought to be a great help to women in getting ready for their next job.

Q: Could women be more effective if they coordinated their efforts?

A (JANE TAYLOR): There is always strength in unity of effort. However, I cannot visualize any type of formalized mechanization to produce this result: all of the women in the country being of one voice at one time. But I do believe that we all have definitely received here the stimulus to carry on discussions within our own groups, among our own associates, among professional groups with which we may be identified in order to stimulate more and more serious thinking in this field. As such, we will be expressing a coordinated effort which will encourage us to develop the best possible kind of work, home and community situations.

A (ESTHER LANDA): What you are saying then, is that we should use our groups to encourage ourselves to think about us and other people as individuals?

Q: We have a lot of questions on follow-up, and here is one that looks quite interesting. Could there be a conference for men so that they could understand the changing role of women in a changing society? How realistic is it to suppose that men would come to such a conference?

A (OAKLEY GORDON): (following much laughter and asides) Seriously, though it's more fun to laugh about it and it may be safer, I would bet that if you had a conference on "How can men better handle women?" it wouldn't work very well, but if you had a conference on such a broad topic as "What is the nature of our changing employment problem, our changing population?" which would involve not only men versus women, but the fact that a lot of newcomers are moving into industries who are no longer brought up in the local culture — in other words, if you had a conference on a variety of problems including women, then it might work.

A (ED MOE): Actually, in many of the conferences that are held today for management executives, a good part of the conference deals with many of the same things we have talked about here — the changing role of the manager, the changing role of the executive, the on-the-job types of demands, the role of the executive in the community — these same types of questions.

The only idea that has been expressed here — at least partially expressed and implied — with which I thoroughly disagree, is the one that suggests the role of men isn't changing just as much as the role of women. I think it is. I think in very subtle and rather threatening ways to men, the role of men is changing, and I would say just as much as the role of women.

For example, let me illustrate this for a moment, because I think it is there in the follow-up. Take the traditional role of the father in relationship to his son. In time past the son came into the father's occupation and the father was thereby presumed "to know." Today, well it's a television theme that most dads are duds anyway, the comics are full of it. I don't think anyone who has a son or daughter ten years or over hasn't had reflected to him "dad, you're a dope."

In a sense, the world in which a man lives and works is separated in many respects from the world in which his family lives. I don't have very



much hope that we are going to get men and women together in conferences such as this. We've got to keep working at it, but my past experience indicates that when we get women, we get the best discussion group. If we get men, that's second best to women; and if we get men and women, that's the least effective kind of discussion.

However, in such ways as we can, we need to consider both the problems of men and women. The insightful comment this morning, "that you can't get a liberated woman until you get a liberated man and family," goes both ways — you don't get a liberated man until you get a liberated woman and a liberated family. And you don't get the family liberated or able to take advantage of the opportunities that we have until you get both. This is the problem of our society. How do we utilize the new opportunities, combine the best of the old with the best of the new with the least possible stress? This is the challenge.

Q: How do you reach people who don't belong to groups and people who weren't at this Conference, for example, as some said, "women in GS 1 to 4."

A (MARGUERITE GILMORE): For those who don't know what GS 1 to 4 means, it is the people at the bottom of the range in civil service on a payroll basis. I think the same thing applies there as elsewhere. Most people don't get this kind of information on the job — they get it in the community setup. They get it where they belong to organizations, churches, local community groups, any kinds of groups whether they be political groups or social groups. It is no different from people in the top groups, because how do you reach the people who have very confirmed notions ahead of time? You can't reach them either. The job basis isn't the way you go about it. You do it through the living situation.

A (JANE TAYLOR): This so definitely involves the whole area of how do you communicate good ideas. It is not structured on the basis of the paycheck one takes home. These good ideas are ideas that we are responsible for helping to lead into, conversational patterns, be they in any of our contacts, be they formal or informal. The thought that was expressed of the need for a carryover of the best that has been thought and said in this conference should be picked up, because we have here the possibility for the germination for some ideas that are really needed throughout this country for full expression or development.

Q: Several groups asked what is going to happen after this conference?

A (ESTHER LANDA): I'll try to answer this, and in doing so wind up the question and answer period. What is going to happen after this conference will depend a great deal upon what you people say on the evaluation sheets that have been passed out to most of you in your discussion groups. I believe that the three sponsoring agencies will take their cues about the kind of follow-up that should come after this conference from the kinds of things that you indicate to us on the evaluation sheets.



- Mrs. Landa reports
- Comparing notes during break
- Mrs. Miner, Dr. Frobes and Mrs. Peterson

**SOCIOLOGICAL ASPECTS OF A  
CHANGING SOCIETY**  
**THE PRESIDENT'S COMMISSION ON THE  
STATUS OF WOMEN**

MRS. ESTHER PETERSON

Assistant Secretary of Labor, and Director, Women's Bureau

I was a bit frightened when you said "sociological aspects" because I'm not a sociologist. However, I do appreciate the opportunity to tell you something about the President's Commission on the Status of Women.

I want to start off by telling you of a very pleasant experience I had this week in San Francisco. As I was being interviewed on a TV program, I noticed in the studio a very attractive girl sitting nearby. I was told that she was to be on next. This girl was very good looking, very bright and very attractive. At the beginning of the interview, they asked her who she was and where she came from. I learned that she was from Utah, had been elected college queen of the year from Utah State.

Here was a young, splendid, and very feminine woman, the kind we like to think of as our modern woman. When she was asked about her training and what she was going to do, she talked about having started at a very early age to set her sights high for the kind of vocation she wanted. So, when you were talking about "when to counsel," I was thinking about what wonderful advice this girl had received from her family and from her community — how she had set her heart on going ahead. I was very proud of this young woman from Utah — of what she had already achieved and of the potential she appeared to have for the future.

Now, about the President's Commission. Actually, as to why the Commission was formed, our evidence is in this conference. The very reasons that brought you here together are the same reasons, I think, that prompted the President to form the Commission last December, and to ask twenty-six outstanding citizens to serve as members of it.

The Chairman of the Commission is Mrs. Eleanor Roosevelt, our great former First Lady. The Vice-Chairman is Dr. Richard A. Lester of Princeton University, a well-known authority in the field of employment and in utilization of manpower and, I may say, womanpower in our country. I am Executive Vice-Chairman. Committee members include five cabinet members, the Chairman of the U.S. Civil Service Commission, members of the Senate and the House — in fact, leaders from all walks of life. I am pleased that the Commission is bipartisan. One's politics is not questioned. Qualifications are what count.

Dr. Mary I. Bunting of Radcliffe College is a member of the Commission, as is Edgar F. Kaiser, the industrialist. I think the President has selected a cross section of thinking people in our country to take a good look at what the situation is, relative to achieving what he calls "full partnership" (and I like that word "partnership") of women in our society.

The Commission is organized into seven working committees. Let me describe them and tell you something of the reasons these particular committees were formed. The President said that he wanted the rôle of women in our society to be reviewed, so that it can be determined what should be done in certain areas to eliminate outmoded customs, practices and beliefs and to establish new services which will enable women to assume fuller roles — to develop and use their capabilities. Our country would benefit and many women would lead more satisfying lives.

All of this relates, as the President pointed out, to the woman in the home, to woman in the community, to the woman on the job — to this multiple role that we feel women do perform today. The President asked the Commission to make recommendations in six areas. The recommendations, when given to the press, were accompanied by some general information which I know all of you have. However, let me just review quickly some of the background. To start with, there is a great influx of women into the labor force, and we know that about nine out of ten of our young girls will probably be gainfully employed at some time during their lives, despite the fact that many of them think, now, that they will not. The prediction is that they will, and they should realize this.

As a society, how are we going to plan for this? What are we doing now to help them understand that this is going to be the situation? I have been talking about these facts to young high school girls who say, "Oh, Mrs. Peterson, I'm not going to be one of those women. I'm going to be the tenth one who stays home all the time." Later on, I get letters from some of those students. They read, "Mrs. Peterson, do you remember that I told you I was going to stay home, and not go to work? Well, I find that I do have to go to work."

Or, they will write and say, "Now, I find that I do want to go to work, after all." So, we can recognize, through such letters and such discussions as we are having this morning, that women have great drives at different times in their lives, and that perhaps we do have to look at these times very closely and at the education and counseling these women may need.

Another great change is that years ago, when the Women's Bureau was founded, the average age of the women who were working was 28 years of age; today, the average age is 41. It also is pointed out that in every ten families, a woman is head. This relates to some of the questions that we were asked about unemployment insurance — whether or not women have a real attachment to the labor force and are entitled to insurance in this connection. Also, I think it is interesting that half of the women who are heads of families are in income brackets of \$3,000 a year or under. This fact alone indicates there are large groups of women who are working from economic necessity.

We have come a long way since the time that President Roosevelt talked about the hardships of "a third of the Nation," but we still know that one family in twenty lives on a cash income of under \$1,000 a year. These are the new census figures. They point up the importance of women's contribution, economically, and show that we must face the facts. What about



the women in this income bracket who have to work, and what about their children?

A question has been asked about day-care centers and how we can get them started in Utah. I think that you should all know that in the Welfare Amendment that was passed, amounts are earmarked to assist communities to establish day-care centers if the communities want them. This has to start with the local community. I don't recall the amount of money that was earmarked for Utah, but I do know that, as the bill passed and as it was printed in the Congressional Record, certain amounts of money were designated for Utah. This is how our country goes about it. Always, in a democracy, we start with what the citizens want, don't we? It has to start with you. And, when you want it, it is up to you to go to the welfare department in your state government — that is the organization that works with the U.S. Department of Health, Education and Welfare in Washington.

In other words, you must want it, and you must start it. Your senators and representatives have set up the mechanism to make this possible if you want to go ahead with it. I have just received word that about \$200,000 is earmarked for Utah. But, there must be a matching fund; you have to appropriate an amount locally. That can be done, under the formula, in different ways. We do not handle that part.

I worked very hard to get the bill passed because I fully recognize the need for day-care centers for working mothers. It is a compelling need of many women workers. I think I have told this story here in Utah before, but if you'll forgive me, I shall repeat it, because it illustrates the need we are talking about.

The other day I saw some women workers who were leaving their children at a day-care center on their way to work. I spoke to the women and asked them what kind of care they preferred for their children — whether they liked to have them cared for in their own home during the mother's absence at work, in the home of a relative or a neighbor, or in a day-care center. The majority of the women said they preferred the center because it was "always there" and remained open, even though one helper might be sick or absent for another reason. The working mothers also felt that standards had been established at the center and that the children always had very good care and food. But one remark that really touched me came from a woman who said, "I want to have my child there because there is no question when I come that I am the mama." She continued, "Earlier, I left her with a woman who would say to her, 'You call me mama today because I'm going to be your mama today.'"

I think that it is wonderful that we can find people who know how to take care of our children and give them plenty of love and attention. But as mothers, we feel that one greeting should be ours exclusively. That greeting is given in these few words, "Mommy, you're home."

But, this does not mean that I think that *all* children should be in a nursery school. That decision must be made on the basis of the mother and the child, and their respective needs. However, I do think it is possible for

you to work toward establishing day-care centers if you, in your communities, have agreed that this is a need.

Now, the Commission has been asked to investigate six areas, with also a seventh one about which I will tell you.

The first relates to employment policies in the federal government. The President said that if we expect our employers, under our free system, to give opportunities to women, we must first be certain that the federal government is a show place of good practices — that is, we must practice what we preach. As a result of this thinking, a committee headed by the distinguished Margaret Hickey, Public Affairs Editor of the *Ladies' Home Journal* and past president of the National Federation of Business and Professional Women's Clubs, has been investigating this.

Do you know that there are over a half-million women employed by the federal government, and that it is one of the biggest employers we have? Long ago, when the Civil Service Act was passed, the promotion system was set up so that it would be based on merit. Now, this is very interesting. Back in 1864, when women were just beginning to appear in the federal government, Congress established a top salary for female clerks of \$600 a year. But, the male clerks were getting \$1200 to \$1800 a year. Then they found that the female clerks were so efficient that an equal-pay bill was passed in 1870. This action "entitled" the government to pay women the same as men — said that it "may" pay them the same if it was felt that women performed the same work. But this was a permissive law. It's interesting that equal pay was an issue at that period.

It is also interesting that in 1934 — and remember that this was in the depression period when we wanted the men breadwinners to have the jobs — the Attorney General made a ruling that an employing officer could specify only men or only women for a job. This, when the Civil Service Act was supposed to be based on merit, was difficult to understand, to say the least. For a long time after that, practically all of the requests for workers to fill the upper jobs — 94 per cent of the three highest regular jobs — said "men only." Thus, even in our federal government, women didn't have a chance in the higher echelons. But the big percentage of requests for workers in the lower jobs — all of them below Grade 4 which is clerks and typists — called for women only.

The President's Commission felt that this barrier should be removed and discussed it with the Attorney General, who reversed the earlier opinion and ruled that we should go back to the actual intent of the Civil Service law and base entrance and promotion *on merit*. In the past three months, about 99 per cent of the requests have been for the eligibles of either sex. I think that this is real progress, although it doesn't mean that every problem is cleared up.

The Commission also has recommended changes relating to women officers in the military services, another area of federal service. It was recommended to the Department of Defense that it add to the substantial achievements already made by eliminating separate statutory restrictions on the number of colonels/captains and lieutenant colonels/commanders in the

women's components of the Armed Forces. Under this recommendation the number of such officers would be left to the discretion of the Secretary of each service within the over-all limitations provided for all officers.

Another area concerning the employment policies and practices of the federal government includes wages under government contracts. This affects places and establishments where there are contracts involving federal funds — for example, the big defense installations in such regions as Utah. Are women given the opportunities they deserve in these businesses and industries where federal funds are being used? Dr. Lester's committee is looking into this. I do not know what recommendations will be made, but on the 24th of September a conference is being held in Washington with top employers who hold federal contracts. The various questions we are talking about, here, will be discussed. For example, myths about women: How much more does it cost to hire women? Is it true that women are not as efficient as men? If so, what evidence do we have? There is a great debate taking place on all of these questions.

Another assignment of the Commission is to report on the effects of federal social insurance programs and tax laws on the net earnings and other income of women. For example, should women be able to deduct the cost of day care for their children? Their husbands can deduct certain expenses. Under the chairmanship of the Honorable Maurine B. Neuberger of the United States Senate, a Commission Committee is looking at such matters and at this point we are working through women's organizations, through other groups and through individuals. We welcome expressions from all of you on these questions. We want to know how you feel and about some of the tax areas where many women think there is discrimination. We also would like to have your thinking on related questions that arise where there are differences in the treatment of men and women.

Another area, and one of the most difficult, is appraising the federal and state labor laws dealing with the special legislation for women. Should there be special hours for women? Special weight-lifting laws for women? Special rest periods for women? When we're asking for equality and equal treatment, do we want and do we need special considerations? These are difficult questions to answer and we do need your advice. The Committee on Protective Labor Legislation is headed by the very able Margaret J. Mealey, Executive Director of the National Council of Catholic Women.

The Commission also is studying differences in the legal treatment of men and women in regard to political and civil rights, property rights and family relations. The Honorable Edith Green of the House of Representatives is chairman of the committee which is looking into these subjects.

Another committee with an exciting assignment will deal with new and expanded services that may be required for women as wives, mothers, and workers. The areas to be studied include education, counseling, training, home services, and arrangements for care of children during the working day. I understand that Lady Reading discussed these subjects with you yesterday. This is an area of great promise for many of us. Certainly expanded community activities (both paid and volunteer) to rear the young, to heal

the sick, to cherish the aged will aid those who give as well as those who receive, and will bring our entire nation closer to realizing its ideals.

Lady Reading spoke particularly of the volunteer. I feel that I would like to add one more point. The role of the volunteer is extremely crucial in our society right now, for the volunteer often initiates services and trains people for volunteer work which may eventually become paid work. And we need these service jobs because we have reached the stage in economic development where we are using fewer and fewer workers on our assembly lines to produce the material things we have to have.

Did you read, over the weekend, the newspaper articles about "unwork pay," which is another name for featherbedding? In order to keep our economy going, to permit people to buy the things we produce, workers must have pay checks. And it is the fear of losing those pay checks, the fear of being laid off, that gives rise to the practice of featherbedding. It is not that people don't want to work, in most cases, that lies behind featherbedding. It is the sense of insecurity which prompts the worker to ask, "How do I get a pay check? How do I get another job if I'm laid off?"

We simply have to face up to the question — where are the new jobs coming from? I visited a plant the other day where 1200 people had worked. The plant is now staffed by 250. These are realities and we must look at them honestly in order to know how to plan, especially for women's employment. However, we do not need to be discouraged. For example, when you think of the opportunities for expanded jobs in relation to working with people, the sky is the limit — if we can see that these, too, are real jobs.

And this is where the volunteer comes in. I believe very strongly that the volunteer performs a tremendous job in the community. Our early schools were run by volunteers, weren't they? Then, they became established institutions, accepted by our society. Different kinds of nursing began as volunteer work and then became paid employment. Recreation leaders were volunteers until their work began to fall into an established occupational pattern.

The volunteer who has had the security of her own income often has the imagination and the opportunity to constantly explore ever-widening horizons. And as new ideas are developed and become services which meet the needs of our community, they become part of the warp and woof of our society. We train day-care people. We train people to take care of the aged. Eventually, we may experiment with *meals-on-wheels* and then, as in three countries I visited, these individual enterprises could become paid jobs for many women. Our school lunch program used to be carried on by volunteers. I've done this in my own areas. Now, such programs are business projects coupled with voluntary effort. You see, there are always new areas to challenge us. I feel that the possibilities are unlimited in the fields of guidance and recreation and in the cultural activities which are really the basis for making our life tremendously rich and tremendously good, if we have the imagination to see them. Chairman of the Commission's Committee on New and Expanded Services is the very able Dr. Cynthia C. Wedel of the National Council of Churches.



Another committee, the one headed by Dr. Bunting, is looking into women's education. Do we need to have a new pattern for education? Maybe we need to say that the women can go back to college after they have had their children? When my daughter was graduated from Wellesley, where she majored in zoology, the professor said to her, "Karen, if you get married right away, there is one thing that you should realize. The science that you have studied over the past few years will be absolutely different fifteen years from now. So, if you plan on returning to your profession when your full-time homemaking duties become less demanding, you will simply have to keep up with developments in your profession during the period that you are away from it. Otherwise, you will just about have to start over." What plan can we develop for keeping us up-to-date in such areas?

The same thing is true of many young women. What are we going to do about such problems? They are real and challenging. They cry out for solutions. I look forward to the report of the Commission. It must report by October 1963, and then it goes out of business. I visualize the Commission report as offering some splendid ideas that volunteer groups can look at, that communities can look at, that state governments and the federal government can look at — maybe accept, maybe reject — we cannot prejudge. But, the Commission will at least point a way toward achieving the kinds of things we are seeking.

Dr. Frobes pointed out today that there is so much that we need to know. Good research studies and census figures have provided us with a certain amount of information on some of our problems. But there are so many areas that we do not know about — they relate to our dealing with people. I feel that we are almost working on the brink of the unknown. We have great knowledge about physical and material things — about real science. You can have a blueprint to build a skyscraper, but a blueprint to build a whole, secure individual has not yet been developed.

Although a lot is known about it, the science of "people" is still relatively new. So, I feel that we who are concentrating on this — and you, too — are working partly on the brink of the unknown. And this means difficulties and heartaches. It means dangers, because there are so many misunderstandings. For example, I am sometimes told, "Mrs. Peterson, you are trying to send women away from the home." That's the last thing I would ever want to do! It is against my belief and I find the misunderstandings very distressing. But, with a compassionate spirit I feel that we see, all of us, not the difficulties and not the problems, but the superb possibilities. Being people of vision, I think we should rejoice in this vital work.

## TODAY'S WOMAN LOOKS AT TOMORROW'S WORLD

DR. HENRY FROST

Head, Sociology Department, University of Utah

Let me first recapitulate what seems to me to have been the theme and the argument upon which this conference rests. Women are a relatively

"unused" resource. We need to create new opportunities for them, and they need to learn how to use these opportunities. The newness of this resource is due to the fact of increasing life expectancy. This means significant years of life beyond those spent in child bearing and rearing. It means that the latter functions have become a limited part rather than essentially the whole of adult life for most women.

I am a little puzzled as to whether this general problem of finding opportunities to use the new resource and learning how to use it is viewed as a Utah problem, an American problem, a Western European problem, or a world problem. It makes a considerable difference, as I shall try to show, on what scale we are thinking of it. Earlier phases of the conference at least have implied that this is a national and world problem as well as one of concern to the women of Utah.

I have been asked to orient my remarks to the role of women in the world of tomorrow. This is a highly speculative venture but I will attempt to do two things. In the first instance, I want to comment briefly concerning the difficulties of changing roles to use these added years. Dean Frobes has already clearly stated the essentials, sociologically as well as psychologically, in her discussion of changing attitudes toward roles.

I would like to recall and emphasize one thing that she said. I refer to the distinction she made between the woman who says "I have to change" and the woman who says "I want to change." Clearly for one who says "I want to change" this means undertaking a genuine kind of deviance from the expectations of others, and deviance is always the more difficult, the fewer the persons there are to deviate with you. But to say "I have to change" seems to mean that outside forces have operated upon me, and if you don't like it, of course it is not my fault. If I want to change, this is my responsibility and you'll blame me if you don't like it.

Clearly the kinds of conditions under which changes in the role of woman come about most easily and most generally can be described as *crisis* conditions. The history of warfare as a major instance is the history of changing roles for women. War has been a major crisis context in which women have had to change whether they wanted to or not. But typically, as I'm sure will be remembered from World War II, we first will hear all sorts of explanations as to why women must change their roles and then when war is over, all kinds of reasons why they should go back to the traditional role. The slow accumulation of recalcitrants who wouldn't go back would appear to be a major source of change in women's role.

It has been suggested earlier in this conference that the general problem of East-West conflict, with its difficult task of achieving peace and understanding in the midst of cold war, is the kind of crisis which could lead to women's assuming significantly new roles.

As a second and major point, I want to say something about a different kind of crisis, though one of first order, that can and must involve women in new roles. It seems to me, and this is not intended as a criticism, that the emphasis of the conference has been such as to take for granted the newly gained years of life which pose the problem of role change. I say, "take for

granted" because we may fail to remember how we have come to have them, and how easily they could be lost. To explain, I shall introduce that often misunderstood phrase, "the population explosion," and look at certain implications of it in relation to this new unused resource of longer-lived women.

Becoming more serious all the time is the threat of too many people in the world. You may say that this is not a problem which concerns us personally — we don't have too many here. I'm not so sure. To consider but one facet of the problem, are we willing to pay the costs of more buildings and teachers for educating even our war babies? As one involved in that process I am a little bit discouraged. I am not at all sure that we haven't got too many people in terms of what we are willing to do for them. Even if you think numbers are not a problem at home, it seems to me sheer fantasy to think that we can somehow isolate ourselves from the rest of the world and let them solve their population problems without serious costs to us.

Why is this a matter of interest to us in the present context? This is not a conference on population, yet the population crisis relates directly to the forces that produced this new resource that we are talking about. If women are living much longer than they used to, this is chiefly because fewer girl babies die in infancy. It is the extraordinary decrease in the infant death rate that has produced a basic revolution in population dynamics. Add to this a significant decrease in the maternal death rate, and the fact that fewer children born per woman tends to mean fewer risks in terms of the mother herself. As a consequence, at least two demographers have introduced into our thinking, the notion of "reproductive efficiency," a novel concept to say the least.

Early Utah data indicate that in the 1860's two out of every three deaths occurring each year were of a child under five years of age. Today it would be something like one out of twelve. This is an extraordinary change reflecting both decreasing infant mortality and a decreasing birth rate. I would like to know what difference there may be in the attitudes of a mother toward the death of a child under five years a hundred years ago and now. It must have seemed more "normal" then than it would today, yet would it seem any less a "waste" of human life?

This can be put more dramatically by asking how many fewer births it takes today to rear the same number of adults as in the past? In three hundred years the number of births required to rear the same number of adults to maturity has been cut by one-half. It makes sense then to talk about reproductive efficiency, doesn't it? We are far more efficient today in terms of life itself, in terms of the costs involved in health and wealth, and certainly in terms of human emotion and personal attachment. Note one basic consequence, however, namely, that unless we want to double the number of persons reaching adulthood, there is half as much of a job to do in terms of reproduction. And this in turn means that the amount of a woman's life that has to be devoted to child-rearing has been reduced by one-half. Clearly, woman's purpose in life requires redefinition if she is both going to live longer and also spend half as many years in child-bearing.

The population explosion in our past and today, then, is not a function of any increase in births, rather of a decrease in deaths, especially deaths of infants. Unless the birth rate decreases parallel with the decline in the death rate, the result is an enormous increase in the number of persons who reach maturity. Hence the population explosion is due to a falling death rate, and not a rising birth rate.

An apparent exception is our recent population explosion following World War II. This was due to an increase in the crude birth rate, but not due to any obvious increase in the tendency for the average woman to have more children. It was simply a case of proportionally more people having children over a relatively shorter period of time. It resulted primarily from depression-postponed and war-advanced marriages and births. The infant death rate remained at already low levels.

There is some indication of increase in the number of births per mother in our society today. This is related in good part to earlier marriage. In the past it has been fairly typical that the earlier a woman married, the more children she had. We surely ought to think about this relationship insofar as we are faced by an unusually high early teen-age marriage rate in Utah.

The crisis of too many people is upon us. We may refuse to see it at home, though admit it exists abroad. If there are too many people, the problem can be solved only in one of two ways. Nature can solve it by producing an increased death rate in infancy. That will mean, of course, a decline in the average life span and this new resource we are talking about will cease to exist. The other solution clearly requires that we somehow limit the number of births, which in turn releases extra years for woman's potential new roles.

It seems to me that if one looks realistically at the world we live in, one cannot help but realize that there are certain desirable limits as to the size of our population. Quite short of the crucial problem of a lack of the resources necessary for maintaining life, there are esthetic reasons, and very good ones including sheer elbow room, for not wanting more people. Assuming that some kind of limitation on population is necessary, I think there is nobody more appropriate to deal with this problem actively than women.

What studies we do have of the conditions under which fertility declines in underdeveloped areas, and indeed our own also, suggest that men are far more conservative on this matter than are women. If this is the case, then I suggest that this crisis constitutes a genuine challenge peculiarly significant to women everywhere, and since it involves both the sheer existence and the use of this new resource period of life, this is the kind of crisis which women could respond to in terms of "I have to" rather than "I want to." Why not meet the problem intelligently? Why not demonstrate that the "unused resource" deserves its claim to opportunity?



## POSTSCRIPT

Mrs. Miner thanked Dr. Frost with these words: "Now what makes you think, Dr. Frost, that yours is the last word? It might be the last organized, intelligent, profound word — I would be willing to concede that. We thank you very much for an excellent treatment of your subject."

Then, after the thank-you's to the other speakers, participants and guests, with a rap of her gavel, Mrs. Miner said, "We stand adjourned." She turned around, her back to the audience to gather up her materials. When she turned back a few moments later, the audience was still in its seats.

Mrs. Miner again stepped to the microphone and said, "I guess you didn't hear me. I said, 'We stand adjourned.'"

. . . . .

Dr. Frost may have had the last organized, intelligent, profound word of the Conference, but this closing episode seemed to dramatize the unspoken impact which the Conference had upon the participants. They were reluctant to leave the auditorium. Their evaluation sheets indicated not only that the conference was a success, but that, to use the vernacular, "it packed a wallop!"

If these *Proceedings* can have anything like the same impact upon those who read them, the conference will more than have served its purpose.

Obviously many questions are left unanswered; but as indicated in the Preface, the 1962 Conference is only the beginning.



- Four overflow rooms watched closed circuit television

- Patio breakfast

- Registration

# APPENDIX

## ROSTER OF DELEGATES

### AMERICAN FORK

Ardena Beck  
Gladys W. Olsen  
Rennon Pace  
Maurine Pulley  
Avice Thayne  
Judith Wilson  
Mrs. Dean T. Worlton

### BOUNTIFUL

Mr. and Mrs. Dean Call  
Gertrude Davis  
Mabel Jones Gabbott  
Alice R. Harmon  
Miss Mabel E. Hartvigson  
Norma C. Larson  
Mrs. Daniel McDonough  
Beth Meacham  
Bertha L. Muir  
Mrs. Neil Sheriff  
Mrs. David E. West

### BRIGHAM CITY

Mrs. Grant F. Allred  
Mae Balls  
Mrs. Blanche N. Burt  
Mrs. H. W. Montgomery  
Iva Lou P. Nebeker  
Edna Nelson  
Mrs. Donald T. Ranstrom  
Eva Yearsley

### CEDAR CITY

Virgie M. Frame  
Darlene Hyatt  
Elaine C. Southwick

### CLEARFIELD

Amar H. Mabey

### DRAPER

Shirley F. Humphrey

### DUGWAY

Elva Greenhalgh

### EPHRAIM

Mrs. Alice S. Willardson

### FARMINGTON

Ruth R. Brown

### FORT DUCHESNE

Adelyn H. Logan  
Clara A. Natchees

### HEBER CITY

Alyce Ashton  
Florence Nielson

### KAYSVILLE

Wilma Buhler  
Beatrice Carroll  
Mrs. Ramona H. Gailey  
Pearl Brough Goodson  
Mrs. Roetta T. Horsley  
Merle D. Iverson  
Mrs. William H. King  
Mary H. Phelps

### KEARNS

Mrs. Zelma Brundage  
Rebecca Cleveland  
Mrs. Eva Marie Lindhardt  
Mrs. Beverley J. Monty  
Mrs. H. Elvina Titus

### KENILWORTH

Mrs. Grace C. Christensen

### LEHI

Marjorie Magnussen  
Emily Pearson

### LOA

Mrs. Clay Blackburn  
Rue S. Brown  
Katie W. Chappell  
Avagail Moore  
Lillian Munson  
Retta B. Tanner  
Patra A. Taylor

### LOGAN

Mrs. Pearl S. Budge  
Mrs. David A. Burgoyne  
Mrs. Earl A. Frederickson  
Mrs. Alice B. Hall  
Miss Oreta Hall  
Edith S. Shaw  
Miss Phyllis R. Snow

### MAGNA

Sevilla Reese

### MANTI

Miss Margaret Anderson

### MAPLETON

Mrs. Velma M. Williams

### MIDVALE

Mrs. Sigurd A. Blomquist  
Mrs. Alexander Mark  
Pearl K. Millerberg  
Mrs. Charles Troester  
Mrs. G. Denning Wright

### MILFORD

Mrs. Loretta Cline

MOAB

Leona Christensen  
Mrs. Charles Cunningham  
Mrs. Flora Evans  
Miss Lillian A. McCormick

MONROE

Ruth Jones

MORGAN

Ann Kygan  
Blanche Peterson  
Reba Turner

MT. PLEASANT

Mrs. Shirley Marie Olmstead

MURRAY

Mrs. Mont Birkinshaw  
Anna J. Hansen  
Mrs. William S. Meyers, Jr.  
Elva Meyrich  
Mrs. James Pierson  
Mrs. Paul Wagstaff

MYTON

Rosella Conetah

NEPHI

Mrs. Evelyn B. Lomax  
Natalie E. Orme

NORTH SALT LAKE

Lillian Wheelwright

OGDEN

Klea P. Allen  
Marie C. Bartlett  
Florence H. Bell  
Virginia Benson  
Mrs. Jewel J. Bindrup  
Ione P. Coy  
Mrs. Loy F. Doss  
Sister Estelle  
Beryle H. Ewing  
Marion T. Fischer  
Edna R. Gaskill  
Mrs. Marva H. Gregory  
Mrs. Muriel Handy  
Fae G. Hiss  
Miss Marguerite Israelson  
Mrs. Margaret S. Jacobs  
Ann R. Jeffers  
Otha Jeffs  
Sister Joel  
Mrs. Melba J. Lehner  
Dolores Longfellow  
Lois Ludlow  
Sister Marguerite  
Irene P. Muir  
Verla M. Nebeker  
Marguerite W. Olson  
Lois T. Peterson  
Erma H. Rubenstein  
Phyllis C. Scofield

Therma Scoville  
Mildred E. Steele  
Marion S. Stocking  
Katherine Van Meter  
Maxine M. Waldron  
Venette H. Warnock  
Ruby B. Wilson  
Sister Francis Xavier

OREM

Ruth Duffin  
Margaret F. Johnson  
Mrs. Lynn S. Peterson  
Helen Wentz

PAYSON

June Berry  
Mrs. Josephine Christensen  
Mrs. Arthur S. Young

PLEASANT GROVE

Vera Conder  
Willmetta S. Smith

PRICE

Mrs. Antone Dupin  
Beth Hartman  
Mrs. Verda Peterson  
Pauline Rowley

PROVO

Ruth L. Arkin  
Mrs. Melvin J. Arrington  
Algie E. Ballif  
Josephine Bird  
Mrs. Kathy Elliott  
Helen L. Haws  
Mrs. Libbie C. Hayward  
Ruth Johnson  
Vetta Madsen  
Mrs. I. T. McCulloch  
Stella H. Oakes  
Ethelyn P. Taylor  
Mrs. R. L. Tuckett  
Thelma E. Weight  
Mrs. A. L. Williams  
Jane E. Williamson  
Mrs. Ivan Wayne Young

RIVERTON

Beth Page

ROOSEVELT

Mary Murray

ROY

Anna Mae A. Nay

ST. GEORGE

Ruby Barlocker

SALINA

Thelma Peterson

SALT LAKE CITY

Delila M. Abbott  
Mrs. Wendell E. Adams



# SALT LAKE CITY (continued)

Mrs. Vern Adix  
 Mrs. Frank R. Allen  
 Mrs. George Allen  
 Mrs. Joe W. Allen  
 Gwen Andersen  
 Dixie Anderson  
 Lorena Wood Anderson  
 Miss Marjory Anderson  
 Sister M. Rose Angela  
 Mrs. Loren Arment  
 Miss Jane Ashton  
 Mrs. Marcia F. Bagby  
 Mrs. Paul A. Bailly  
 Mrs. A. B. Ballantyne  
 Rae B. Barker  
 Hettie D. Barnes  
 Lena Bartlett  
 Florence Barton  
 Lallas Jeanne Bateson  
 Gertrude Berry  
 Lena Besendorfer  
 Mrs. Hope S. Bettilyon  
 Mrs. Peter W. Billings  
 Florence Bircher  
 Mrs. Wilmee Boone  
 Miss Betsy I. Bowen  
 Marjorie S. Boyd  
 Mr. Iver E. Bradley  
 Maybelle B. Brady  
 Mrs. Thomas C. Brandt  
 Mrs. Dewey R. Brodbeck  
 Mrs. Edgar B. Brossard  
 Mrs. Renaldo Brunatti  
 Mrs. G. Ellsworth Brunson  
 Mrs. Ted Burnett  
 Mrs. Emily H. Burns  
 Ada L. Burt  
 Lois R. Butcher  
 Mrs. Roy E. Cabell  
 Mrs. Munn Q. Cannon  
 Mrs. Oa J. Cannon  
 Mrs. Dan L. Capener  
 LaVere Carlson  
 Leona Carpenter  
 Mrs. W. R. Carter  
 Mrs. Joe Casull  
 Mrs. John B. Chambers  
 Norma Chase  
 Mrs. Hortense H. Child  
 Miss Sybil C. Christensen  
 Mrs. J. F. Don Clark  
 Mrs. Gail D. Clayton  
 Mrs. Mildred Cline  
 Mrs. Mary Morris Cockayne  
 Mrs. Jack R. Conkling  
 Mrs. Lois Craig  
 Mrs. E. E. Crenshaw  
 Mrs. Elias L. Day  
 Elva Dean  
 Mrs. Anton F. Debevetz  
 Rosamond R. Demman  
 Joyce Dixon  
 Sister M. Bernadette Dolores

Mattie Drage  
 Anna Marie Driscoll  
 Bonnie Dudley  
 Mary Jane C. Due  
 Mrs. Lowell M. Durham  
 Arletta L. Elton  
 Aileen C. Ericksen  
 Mrs. E. E. Ericksen  
 Mrs. Helen Erickson  
 Miss Olga E. Falls  
 Mrs. Jess A. Ferre  
 Eddie Fisher  
 Mrs. Jack Fitts  
 Mary B. Fitzgerald  
 Miss Shirley J. Foreman  
 Afton Forsgren  
 Barbara Forsgren  
 Miss Ariel V. Frederick  
 Virginia Frobes  
 Mr. Henry Frost  
 Margaret L. Fullmer  
 Mrs. C. I. Gallacher  
 Vera Garner  
 Ruby Geerlings  
 Mrs. Vee Gehring  
 Mrs. Dale Gibson  
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 Mrs. Virginia Gillett  
 Aimee M. Gividen  
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Personnel Officer  
Veterans' Administration  
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## ORGANIZATIONS AND AGENCIES REPRESENTED AT THE WOMEN'S CONFERENCE

### CIVIC, SERVICE, AND SOCIAL ORGANIZATIONS:

Air Force Reserve Auxiliary  
Altrusa International, Incorporated  
American Association of  
University Women  
American Civil Liberties Union  
American Legion Auxiliary  
American Red Cross  
Athena Club — Kaysville, Utah  
Aurora Club  
BPOE Does — Ogden, Utah  
Beta Sigma Phi  
Certified Public Accountants Auxiliary  
Community Services Council of  
Salt Lake Area  
Community Services Council of  
South Davis  
Co-op Farm Group  
Daughters of the Nile  
Dental Auxiliary  
Doves  
Family Service Society

4-H Clubs  
Girl Scout Council of Utah  
Holy Cross Hospital Auxiliary  
Japanese-American Citizens League  
Junior League  
Kearns Ladies Civic Club  
LDS Hospital Volunteer Auxiliary  
Lady Lions  
League of Women Voters of Utah  
Mayflower Society  
Midvale Ladies Community Club  
Murray Junior Women's Club  
N.A.A.C.P.  
National Epilepsy Association Auxiliary  
National League of American Penwomen  
Newcomers Club  
Order of Eastern Star  
P.B.X. Club  
P.T.A.  
Petroleum Wives  
Pi Kappa Alpha Mothers  
Primary Childrens Hospital  
Richmond Club  
Salt Lake City Council of Women

Salt Lake County General Hospital  
 Voluntary Services  
 Service Star Legion  
 Soroptimist International Association  
 Timpanogos Panhellenic — Provo, Utah  
 Toastmistresses  
 Travelers' Aid Society  
 University of Utah Mothers' Club  
 University of Utah Women's Club  
 Union Pacific Junior Old Timers  
   Auxiliary #8  
 Utah Farm Bureau Women  
 Utah Federation of Women's Clubs  
 Utah Pharmaceutical Association  
   Auxiliary  
 Utah Sororis Club of Provo  
 Utah State Bar Association Auxiliary  
 Utah Women's Conservation Council  
 Veterans of Foreign Wars Auxiliary  
 Wasatch Navy Mothers Club  
 Weather Wives  
 Women's Architectural League  
 Women's Club of Tooele  
 Women's Legislative Council of Utah  
 Women's Literary Club of Moab  
 Wool Growers Auxiliary  
 Y.W.C.A.  
 Zonta International

#### BUSINESS AND

##### PROFESSIONAL ORGANIZATIONS:

American Business Women's Association  
 American Dietetics Association  
 Business & Professional Women  
 Eldred Senior Citizens Center —  
   Nurses' Aide  
 Executive Secretaries Incorporated  
 Holy Cross Hospital  
 Home Economics Association  
 LDS Relief Society Social Service  
   Department  
 Licensed Practical Nurses Association  
 Manufacturing  
 Medical Assistants Association  
 Mountain State Telephone and  
   Telegraph Company  
 National Secretaries Association  
 Phi Delta Delta  
 Radio  
 Real Estate — Women's Council  
 Retail Trades  
 St. Benedicts Hospital — Ogden, Utah  
 Salt Lake League of Nurses  
 Television  
 Travel Agencies  
 Utah Library Association  
 Utah Nurses Association

#### FEDERAL AGENCIES:

Bureau of Indian Affairs  
 Department of the Interior — Bureau of  
   Land Management  
 General Services Administration —  
   San Francisco, California

Hill Air Force Base  
 Internal Revenue Service  
 Post Office  
 Tooele Army Depot  
 United States Forest Service —  
   Ogden, Utah  
 Utah Army Depot — Ogden, Utah  
 Veterans' Administration  
 Women's Bureau, Department of Labor

#### STATE, COUNTY, AND MUNICIPAL AGENCIES:

County Welfare Departments  
 Salt Lake City Health Department  
 Salt Lake County Recreation  
 Utah Municipal League Auxiliary  
 Utah State Agriculture Department  
 Utah State Department of Employment  
   Security  
 Utah State Health Department  
 Utah State Industrial Commission  
 Utah State Personnel Office

#### LABOR UNIONS AND AUXILIARIES:

AFL-CIO State Auxiliary  
 CWA Ladies Auxiliary  
 Carpenters Auxiliary  
 Commercial Telegraphers Union  
 District #50 — United Mine Workers  
   Auxiliary  
 Garfield Smelter Ladies Auxiliary  
 O.C.A.W.I.U. Auxiliary  
 Plumbers and Steamfitters Auxiliary  
 State, County, & Municipal Employees  
   Local  
 Typographical Union Auxiliary  
 Utah Federal Postal Clerks  
   Ladies Auxiliary

#### POLITICAL AND LEGISLATIVE ORGANIZATIONS:

Democratic Women  
 Order of Women Legislators  
 Republican Women

#### RELIGIOUS ORGANIZATIONS:

All Saints Episcopal Church Women's  
   Auxiliary  
 Augustan Lutheran Church  
 B'nai B'rith Women  
 Calvary Baptist Church  
 Catholic Women's League  
 Congregational Church  
 Daughters of the Utah Pioneers  
 Episcopal Churchwomen of Utah  
 Hadassah  
 Japanese Churchwomen  
 Latter-day Saints Relief Society  
 National Council of Jewish Women  
 Presbyterian Church  
 Unitarian Churchwomen's Alliance  
 W.S.C.S. — Christ Methodist Church  
 Y.W.M.I.A

## EDUCATIONAL AGENCIES AND INSTITUTIONS:

Adult Education Council  
American Personnel & Guidance Association  
Brigham Young University  
College of Southern Utah  
Delta Kappa Gamma  
High School Girls' Associations

LDS Business College  
Loretta Heights College —  
Denver, Colorado  
Public School — Teachers, Supervisors,  
and Counselors  
University of Utah  
Utah State University — Logan, Utah  
Vocational School — Provo, Utah  
Weber College — Ogden, Utah

## MATERIALS INCLUDED IN KITS GIVEN TO PARTICIPANTS

From DEPARTMENT OF LABOR, WOMEN'S BUREAU, WASHINGTON, D.C.

"Who are the Working Mothers?" Leaflet 37  
"Training for Future Employment," Leaflet 33  
"What's New about Women Workers?" Leaflet 18  
"Job Finding for the Mature Woman," Leaflet 13  
"Background Facts on Women Workers in the U.S." (mimeographed) Maps 1, 2, 3, and 4  
"Full Partnership" (from Commission on the Status of Women)

From STATE INDUSTRIAL COMMISSION:

Utah: Summary of State Labor Laws Affecting Women Working in Industry Order No. 5  
Abstract of Standards for Women and Minors in Industry

From DEPARTMENT OF EMPLOYMENT SECURITY:

Charts used in the speech on Friday morning (see page 40 ff.)  
Numerical growth of Jobs for Women in Utah, 1950 Decade

From UNIVERSITY OF UTAH, EXTENSION DIVISION:

Evening Residence *Bulletin*  
Home Study *Bulletin*  
Technological Institute *Bulletin*

Brochures on programs sponsored by the Extension Division, such as

"Adventures in Learning" (discussion group topics)  
"University Artists-Civic Music Series (announcement)



